LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 18. FEBRUARY, 1901.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

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EXECUTIVE MANSION, MONROVIA, LIBERIA.

LIBERIA.

BULLETIN No. 18. **FEBRUARY, 1901.**

THE EIGHTY-FOURTH ANNUAL REPORT.

The death of Mr. Robert Arthington, of Leeds, England, takes from this Society a distinguished member and one of its Vice-Presidents for a quarter of a century.

Mr. Arthington was a wealthy Englishman, of profound religious convictions, who used his large means most liberally for the benefit of the less fortunate of his fellow-men. He gave freely to religious missions, and in June, 1868, he donated to the American Colonization Society £1,000, accompanied by a statement of his desire "to make a most vigorous effort, in living expectant faith joined to intensely earnest prayer, to subdue all Africa before the Lord by colonizing a breadth of four degrees of territory entirely across the African continent."

The money was received in the following November, and in transmitting it Mr. Arthington stated that he wished it "laid out in sending persons to Liberia in whom it is unmistakably evident that they have the highest welfare of Africa at heart."

The Board of Directors of this Society passed the following:

"*Resolved*, That we tender our grateful thanks to Robert Arthington, Esq., of Leeds, England, for his generous gift of £1,000 for the passage and settlement in Liberia of emigrants selected with reference to their fitness to promote the regeneration of Africa."

This Society, in administering Mr. Arthington's bequest of about $5,000, selected 79 persons—men, women, and children—from Windsor, Bertie county, North Carolina, who embarked for Liberia on the ship *Golconda* in Hampton Roads, November 11, 1869, and it is stated in the records that "they possessed unusual qualifications for usefulness and appeared to come up to the requirements of the generous donor whose name they are to perpetuate."

These 79 selected emigrants were located in a rich agricultural region on the right bank of the St. Paul river, about 20

miles above its mouth, and the settlement was named "Arthington."

From that date until the present time Arthington has been most prosperous as an agricultural community, unequaled by any other Liberian settlement.

BUREAU OF INFORMATION.

Two Bulletins, Nos. 16 and 17, each of 96 pages, No. 16 containing a half-tone portrait of the Hon. J. J. Ross, Vice-President of Liberia, and No. 17, one of the Hon. G. W. Gibson, Secretary of State of Liberia at the date of publication, have been published.

Of each Bulletin an edition of 1,500 copies was issued, and in response to calls for information they were distributed widely over this country and Liberia.

The applications for assistance in emigrating to Liberia were numerous, but we regret to say that a majority of them came from persons whose chief claim seemed to be that they were not doing well in this country.

It is the business of this Society to be well posted in whatever relates to Liberia, and to furnish to all inquirers the most reliable information available. This involves quite an extensive correspondence.

EMIGRATION.

During the past year the Society has furnished a free passage for emigrants to Liberia as follows:

Miss Cordelia Iris Durham, aged 20, teacher, from Little Rock, Arkansas, December, 1900.

Eugene R. Gravelly, aged 27, teacher, and his wife, Mrs. Eugene R. Gravelly, aged 23, teacher, both from Atlanta, Georgia, December, 1900.

From reports in newspapers and other sources, information has been received of quite a large number of emigrants who have gone to Liberia from this country and paid their own expenses during the past year, and it is believed that this independent emigration is increasing from year to year.

The present resources of this Society enable it to assist only a few emigrants annually, and its purpose is to aid only young

men and women morally, physically, and mentally strong and well qualified to render good service in building up a new country.

EDUCATION.

The Hall Free School, at Harper, Cape Palmas, has been in successful operation during the past year. The same efficient local board of trustees and the same teacher, Mr. Samuel J. Dossen, have conducted the school now for several years and appear to have discharged their respective duties to the entire satisfaction of the patrons of the school.

The whole number of pupils enrolled was 153, the average number enrolled was 101, of whom 58 were born of native African or heathen parents.

Graham School No. 1, at Greenville, Sinoe county; Graham School No. 2, at Royesville, Montserrado county, and Graham School No. 3, at Brewerville, Montserrado county, have continued in regular operation throughout the year. This Society assists in the payment of the salaries of the teachers of these schools upon the following conditions: The Liberians are to provide acceptable buildings and furniture, the schools are to be subject to the general supervision of our agent in Liberia, and payments are to be made only upon the receipt by this Society of reports of the schools, approved by our agent.

The highest aim that any assistance to Liberia can have is to help her to help herself, and it will be readily apparent that our educational assistance is on this line.

With the same end in view an arrangement was made for the sale of the best American school text books and appliances through our agent in Liberia at a price not exceeding the wholesale cost in this country, thereby enabling many parents to equip their children properly for school without being subjected to exorbitant expense or dependent upon the charity of missionary societies for the miscellaneous supplies at their disposal. Mr. Stevens, our agent, has reported a gratifying increase in the amount of sales for the past year.

The "Theodore Lewis Mason, M. D., Scholarship," supported by this Society in Gammon Theological Seminary, South Atlanta, Georgia, was awarded for the year 1900 to Mr Eugene R.

Gravelly. Prof. J. W. E. Bowen, D. D., acting president of the seminary, speaks of him as follows:

"Last year the 'Theodore Lewis Mason, M. D., Scholarship' was given to Mr. Eugene R. Gravelly. Mr. Gravelly sustained a good record while in the seminary. His general average was good, making little more than second grade. On many studies he made first grade. His Christian character and intelligent zeal for missionary work impressed us that the scholarship was wisely spent. He has been accepted as a missionary for Africa and will sail with Bishop Hartzell.

"It is gratifying to us to observe that this is the fourth man who has received the scholarship and who goes to Africa as a missionary. It is of special note that the new enterprise in our work in Africa was inaugurated by young men who have been assisted by the 'Theodore Lewis Mason, M. D., Scholarship.'

"I mention these items to confirm your faith in placing the scholarship in the seminary and to assure you that its future wise administration will be our constant care.

"The Rev. W. W. Lucas, A. M., B. D., is now the secretary of the Stewart Missionary Foundation for Africa. His office is in the seminary and he is giving his whole time to the work. His early training and choice of life fit him admirably to bring large results to the missionary work for Africa. Any information which you may desire on the work will be gladly furnished by him as well as by any member of the Foundation.

"We wish to thank you, moreover, for furnishing the different bands with copies of your bulletin, LIBERIA."

LEGISLATIVE ENACTMENTS IN LIBERIA.

Minister Smith, of Monrovia, in a letter addressed to this Society under date of September 6, 1900, notes as evidence of recent legislative progress in Liberia the enactment of a criminal code defining crimes and fixing punishments, instead of depending upon English and American laws; the creation of a bureau of education, the reopening of the College of Liberia, the enactment of an election and registration law, the establishment of bonded warehouses in every port of entry, thus reconstructing the customs regulations of the Republic; the organization of the Grand Cape Mount region into a new terri-

tory, with Robertsport as the capital, and the creation of the Liberian Mining Association, with a capital stock of $300,000 and the right to employ the service of foreign individuals or companies, who shall have the privilege, under the direction of the association, of entering lands acquired by the latter and prospecting thereon. The president of the association is Mr. F. O. Thorne, of Cape Palmas. Mr. Smith adds that there is a strong sentiment in favor of the reopening of the ports of entry, closed for the last 35 years, to foreign trade.

It is understood that Mr. Julius C. Stevens prepared the bills for what appear to be the two most important of the acts enumerated above, the criminal code and the bureau of education, and was instrumental in their passage, and it is gratifying to this Society to know that their agent in Liberia is rendering so valuable service to that country.

The Government of Liberia, appreciating his qualifications for the office and in recognition of his services in drafting and securing the passage of the educational act, appointed Mr. Stevens the chief executive officer of the bureau of education and the general superintendent of the public schools of the country. He has entered upon his duties, has inaugurated measures that promise great improvements, and is personally visiting and inspecting the schools in all parts of the country. As the agent of this Society he reports to it regularly the work that he is doing, the condition of the schools, and the progress being made.

LIBERIA COLLEGE.

Liberia College was founded through the agency of an association organized and incorporated in Massachusetts in 1850 under the title of "The Trustees of Donations for Education in Liberia." The first work of this board of trustees was to raise funds in this country to enable them to carry out their project. At a later date, about 1861, the legislature of Liberia chartered the college and enacted such laws as were necessary to put the college in operation. Under this arrangement there were two boards of trustees, one in Massachusetts and one in Liberia, jointly controlling the college. The New York State Colonization Society, having received quite a large amount of

funds for educational purposes, also contributed liberally to its support.

The institution was thus carried on for a period of more than a score of years, and in its most prosperous days had a very able corps of pure Negro professors—Blyden, Crummell, Barclay, Gibson, and others—and its graduates have proved to be most able and valuable citizens of the little Republic.

This college project was undertaken and carried on independent of this Society, and in fact its work was considered to be outside of the specific chartered purpose of the American Colonization Society, which was for "the colonization, with their own consent, in Africa, of the free people of color residing in the United States, and for no other uses or purposes whatsoever."

For reasons not necessary to be related in detail here, the chief of which was the want of funds, the college suspended operations several years ago.

Early in the past year the legislature passed an act to reopen the college, and provided that "one-half of the export duty on piassava, one-half of the proceeds of the sales of public lands, and all escheated property be set apart as an endowment for this purpose."

It will be noticed that the above is not a specific money appropriation and we have not the data to enable us to judge of its value expressed in currency. We sincerely hope, however, that the financial ability of the government of Liberia may be commensurate with the educational zeal of its legislature.

RESIGNATION OF PRESIDENT COLEMAN.

Mr. Stevens, our agent in Liberia, has informed us that under the pressure of public dissatisfaction on account of his "interior policy" or policy in dealing with the natives and still uncivilized tribes of Liberia, in December last President Coleman resigned his office and the Hon. G. W. Gibson, Secretary of State, under the law succeeded him as President of the Republic.

Whether or not there was justification for dissatisfaction sufficient to call for so radical a step we have not yet learned, but in any event it is gratifying to know that the change was made in a peaceful, orderly manner, and in accordance with law.

EFFORTS TO CONSOLIDATE THE SOCIETIES.

The American Colonization Society, the Pennsylvania State Colonization Society, the New York State Colonization Society, and the Trustees of Donations for Education in Liberia, a Massachusetts society, all independently holding funds in trust for Liberia, although not in large amounts, this Society thought it possible to consolidate these funds and thus do more effective work, and with this end in view entered into correspondence with the other societies named above.

After full deliberation, each of the other societies reported that it was found to be impracticable or inexpedient to enter into such an arrangement.

HISTORY OF THE RELATIONS BETWEEN THE UNITED STATES GOVERNMENT AND LIBERIA.

On March 3, 1819, an act of Congress was approved, of which sections 2 and 7 read as follows:

"SEC. 2. *And be it further enacted*, That the President of the United States be, and he is hereby, authorized to make such regulations and arrangements as he may deem expedient for the safe keeping, support, and removal beyond the limits of the United States of all such Negroes, mulattoes, or persons of color as may be so delivered and brought within their jurisdiction, and to appoint a proper person or persons, residing upon the coast of Africa, as agent or agents for receiving the Negroes, mulattoes, or persons of color delivered from on board vessels seized in the prosecution of the slave trade by commanders of the United States armed vessels."

"SEC. 7. *And be it further enacted*, That a sum not exceeding one hundred thousand dollars be, and the same is hereby, appropriated to carry this law into effect."

President Monroe appointed the person or persons "residing upon the coast of Africa, as agent or agents for receiving the Negroes, mulattoes, or persons of color," "*with an express injunction to exercise no power founded on the principle of colonization.*"

President Lincoln, in his message to Congress, December 3, 1861, said:

"Under and by virtue of the act of Congress entitled 'An act to confiscate property used for insurrectionary purposes,' approved

August 6, 1861, the legal claims of certain persons to the labor and service of certain other persons have become forfeited, and numbers of the latter thus liberated are already dependent on the United States and must be provided for in some way.

"Besides this, it is not impossible that some of the States will pass similar enactments for their own benefit respectively, and by operation of which persons of the same class will be thrown upon them for disposal. In such case I recommend that Congress provide for accepting such persons from such States, according to some mode of valuation, in lieu, *pro tanto*, of direct taxes or upon some other plan to be agreed on with such States respectively; that such persons or such acceptance by the General Government be at once deemed free, and that in any event steps be taken for colonizing both classes (or the one first mentioned if the other shall not be brought into existence) at some place or places in a climate congenial to them. It might be well to consider, too, whether the free colored people already in the United States could not, so far as individuals may desire, be included in such colonization.

"To carry out the plan of colonization may involve the acquiring of territory and also the appropriation of money beyond that to be expended in the territorial acquisition. Having practiced the acquisition of territory for nearly sixty years, the question of constitutional power to do so is no longer an open one with us. The power was questioned at first by Mr. Jefferson, who, however, in the purchase of Louisiana, yielded his scruples on the plea of great expediency. If it be said that the only legitimate object of acquiring territory is to furnish homes for white men, this measure effects that object, for the emigration of colored men leaves additional room for whites remaining or coming here. Mr. Jefferson, however, placed the importance of securing Louisiana more on political and commercial grounds than on providing room for population.

"On this whole proposition, including the appropriation of money with the acquisition of territory, does not the expediency amount to absolute necessity that without which the Government itself cannot be perpetuated?"

On April 16, 1862, an act of Congress was approved of which section 11 reads as follows:

"SEC. 11. *And be it further enacted,* That the sum of one hundred thousand dollars, out of any money in the Treasury not otherwise appropriated, is hereby appropriated, to be expended under the direction of the President of the United States, to aid in the colonization and settlement of such free persons of African descent now residing in said District [District of Columbia], including those to be liberated by this act, as may desire to emigrate to the republics of Hayti or Liberia, or such other country beyond the limits of the United States as the President may determine: *Provided,* The expenditure for this purpose shall not exceed one hundred dollars for each emigrant."

This appropriation was never expended.

On July 16, 1862, an act of Congress was approved, of which section 1 reads as follows:

"To enable the President to carry out the act of Congress for the emancipation of the slaves in the District of Columbia, and to colonize those to be made free by the probable passage of a confiscation bill, five hundred thousand dollars, to be repaid to the Treasury out of the confiscated property, to be used at the discretion of the President in securing the right of colonization of said persons made free, and in payment of the necessary expenses of their removal."

This appropriation was never expended.

President Lincoln, in his message to Congress, December 6, 1864, said:

"Official correspondence has been freely opened with Liberia, and it gives us a pleasing view of social and political progress in that Republic. It may be expected to derive new vigor from American influence, improved by the rapid disappearance of slavery in the United States.

"I solicit your authority to furnish to the Republic a gunboat at moderate cost, to be reimbursed to the United States by installments. Such a vessel is needed for the safety of that State against the native African races, and in Liberian hands it would be more effective in arresting the African slave trade than a squadron in our own hands. The possession of the least organized naval force would stimulate a generous ambition in the Republic, and the confidence which we should manifest by furnishing it would win forbearance and favor toward the colony from all civilized nations."

On April 7, 1866, an act of Congress was approved which reads as follows :

"*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That the President of the United States be, and he is hereby, authorized to transfer to the Government of the Republic of Liberia any one of the gunboats now or hereafter included in the Navy of the United States, her armament, tackle, apparel, and furniture, which may be acceptable to that Government, and can, in the judgment of the Secretary of the Navy, be conveniently spared for that purpose, and upon a valuation to be fixed by him.

"SEC. 2. *And be it further enacted,* That the Secretary of the Navy is authorized and directed to enter into a contract with any person duly empowered by the government of that Republic, by which that Government shall engage to repay to the United States the value of the gunboat to be transferred : *Provided,* That the contract shall stipulate for the full reimbursement to the United States of the value of such gunboat in annual installments, not exceeding ten in number, with interest on each at six per centum per annum from the date of the contract."

The transfer of a gunboat, as authorized above, was never effected.

President Arthur, in his message to Congress, December 4, 1882, said :

" The Government has recently had occasion to manifest its interest in the Republic of Liberia by seeking to aid the amicable settlement of the boundary dispute now pending between that Republic and the British possession of Sierra Leone."

In his message to Congress, December 4, 1883, he said :

" Through our ministers at London and at Monrovia, this Government has endeavored to aid Liberia in its differences with Great Britain touching the northwestern boundary of that Republic.

" There is a prospect of adjustment of the dispute by the adoption of the Mannah river as the line. This arrangement is a compromise of the conflicting territorial claims and takes from Liberia no country over which it has maintained effective jurisdiction."

President Cleveland, in his message to Congress, December 6, 1886, said :

" The weakness of Liberia and the difficulty of maintaining

effective sovereignty over its outlying districts have exposed that Republic to encroachment. It cannot be forgotten that this distant community is an offshoot of our own system, owing its origin to the associated benevolence of American citizens, whose praiseworthy efforts to create a nucleus of civilization in the Dark Continent have commanded respect and sympathy everywhere, especially in this country. Although a formal protectorate over Liberia is contrary to our traditional policy, the moral right and duty of the United States to assist in all proper ways in the maintenance of its integrity is obvious and has been consistently announced during nearly half a century. I recommend that, in the reorganization of our navy, a small vessel, no longer found adequate to our needs, be presented to Liberia, to be employed by it in the protection of its coastwise revenues."

The Congress did not authorize the presentation of a vessel to Liberia as recommended above.

President Harrison, in his message to Congress, December 6, 1892, said :

" In consequence of the action of the French Government in proclaiming a protectorate over certain tribal districts of the West Coast of Africa, eastward of the San Pedro river, which has long been regarded as the southeastern boundary of Liberia, I have felt constrained to make protest against this encroachment upon the territory of a republic which was founded by citizens of the United States and toward which this country has for many years held the intimate relation of a friendly counselor."

During the second administration of President Cleveland, upon the request of this Society, Mr. Gresham, Secretary of State, addressed the following letter, September 9, 1893, to Beverly Y. Payne, representative of the United States in Liberia :

" I herewith enclose copy of a memorial addressed to this department by the American Colonization Society. It is stated in the memorial that the pending treaty between France and Liberia, by which it is proposed, in effect, that Liberia shall cede to France that portion of Liberian territory between the

Rivers Cavalla and the San Pedro, is in gross violation of the purposes of the founders of the colony of Maryland in Liberia and the rights and privileges to which the memorialists are entitled for the execution of such purposes.

"In view of the circumstances under which Liberia was founded and finally assumed its position as an independent nation, of the objects had in view by its founders, and of the peculiarly intimate relation which has always existed between the two republics, this Government has claimed and exercised the right, as the next friend of Libeira, to aid her in preventing any encroachment of foreign powers on her territorial sovereignty. It was in accordance with this policy that when this department was informed by the French minister in this country, in a note of November, 1891, that certain territory long recognized as a part of Liberia had been placed 'under the sovereignty or under the protection of France,' the United States minister to France was instructed as follows:

"'Occupying this position, as Liberia does, and bound to the United States by especial ties, which, strong in their origin, have been further strengthened by half a century of intimate relationship, it is apparent that this Government and people could not behold unmoved, much less acquiesce in, any proceeding on the part of the neighbors of Liberia which might assume to dispose of any territory justly claimed and long admitted to belong to the Republic without the concurrence and consent of Liberia as an independent and sovereign contractant.'

"Having thus asserted and insisted upon the rights of Liberia as an independent sovereignty, this Government feels that it stands upon strong moral grounds in protesting against any action by that government tending to defeat the objects for which, under American auspices, Liberia was founded and grew to be one of the nations of the earth. These objects are well set forth in the enclosed memorial, and it is the opinion of this Government that the proposed treaty, if ratified by the Liberian Government, cannot fail to result in serious detriment to the interests of the memorialists."

President Cleveland, in his message to Congress, December 4, 1893, said:

"A notable part of the southeasterly coast of Liberia between the Cavalla and San Pedro rivers, which for nearly half a century has been generally recognized as belonging to that Republic by cession and purchase, has been claimed to be under the protectorate of France in virtue of agreements entered into by the native tribes over whom Liberia's control has not been well maintained.

"More recently negotiations between the Liberian representative and the French Government resulted in the signature at Paris of a treaty whereby as an adjustment certain Liberian territory is ceded to France. This convention at last advices had not been ratified by the Liberian legislature and executive.

"Feeling a sympathetic interest in the fortunes of the little Commonwealth, the establishment and development of which were largely aided by the benevolence of our countrymen, and which constitutes the only independently sovereign State on the West Coast of Africa, this Government has suggested to the French Government its earnest concern lest territorial impairment in Liberia should take place without her unconstrained consent."

The Liberian Government did not heed the advice of the United States so favorable to them. They ratified the treaty, thereby yielding to France the strip of territory between the Cavalla river on the west and the San Pedro on the east, having a frontage of 75 miles on the Atlantic ocean. They thus lost the independent control of the Cavalla, a valuable river for transportation and commerce.

From the foregoing extracts from legislation by the Congress and messages of the Presidents, it is evident that the positive anti-colonization and anti-imperial policy of the United States Government announced by President Monroe at the outset of the settlement of Liberia by Negroes from this country, influenced and handicapped the Government from 1819 down to a recent date, but the events of the last two years appear to indicate a change of national policy at hand and one that may yet inure to the benefit of Liberia through a more practical and active interest in her welfare on the part of the United States.

CONCLUSION.

Under the auspices of eminent statesmen and philanthropists of the United States the little Republic of Liberia was settled by Negroes from the United States 79 years ago. Fifty-four years ago it made its declaration of independence and has been recognized as a sovereignty by all the civilized nations of the world.

Since then it has maintained its independent nationality, although its progress has not been what its friends have expected and desired. Its form of government is modeled after that of the United States.

Its territory lies on the best portion of the West Coast of Africa, having a frontage of about 350 miles on the Atlantic ocean and extending back into the interior about 200 miles.

Its present population consists of about 20,000 American Negroes and their descendants, and 1,000,000 native Africans, those nearest to the settlements being civilized or partially so.

In the struggle to maintain its nationality under adverse circumstances and surroundings, Liberia deserves the sympathy and, at least, moral support of every civilized country, and more especially of the United States.

The citizens of the United States through the American Colonization Society have expended over $3,000,000 in founding Liberia. Most of this expenditure was made prior to the general emancipation of slaves in this country. Since that event the benevolence of the country in behalf of the Negro has been to a great extent diverted from Liberia and directed almost exclusively toward his education and improvement here.

Liberia affords abundance of unoccupied and undeveloped territory, the richest and most productive soil, a climate suited to the Negro, and an independent government of republican form that has maintained itself for more than half a century, and in the fierce contest now going on between the different races of men it may be yet that this little independent republic away out on the West Coast of Africa, will be recognized as holding out the most favorable opportunities to the Negro race.

LIBERIA'S POSITION AND PRESENT OPPORTUNITIES.

BY REV. R. B. RICHARDSON, D. D., MONROVIA, LIBERIA.

Liberia has reached the fifty-fourth year of her national existence. When she started on her independent career there were, naturally, fears and doubts on the part of the few who ventured to launch the frail bark of the Commonwealth upon the boisterous sea of national independence. There were apprehensions that there was no one competent to steer the ship on an unknown ocean, or, if any one then lived, he would have no successor, and that the buffetings of wind and waves, dangerous currents, and incompetent management would drive the vessel upon hidden rocks or shoals.

These apprehensions were not without reasonable grounds. We were an inexperienced people, with antecedents in a house of bondage and with no clear and definite idea of what was to be done in this country. One idea only we had, and that found expression in the inadequate motto which, in the hurry of the occasion, we adopted, viz: "The love of liberty brought us here." That was a truth, but, as we are now finding out, it was the lowest form of the great truth which originated our return to the land of our fathers. But it was a good point to start from. The country was named Liberia, the land of the free—freedom in a higher sense than our fathers then understood. They looked chiefly at the physical restraints and inconveniences from which they were delivered. They rejoiced that the slave mart and the auction block no longer threatened them and their children. But the great Arbiter of events had a higher freedom than this—a freedom which implies not only immunity from man's injustice and oppression, but that freedom which comes from the discovery of truth—truth for the individual and the race; truth in the church, in the State, in the school, and on the farm. He only is free whom the *truth* makes free.

Dr. Blyden has told us also that the calling of the Negro is a *spiritual* one, and that his political opportunities should be made, if not subordinate, at least subsidiary to the spiritual work.

Many of you may disagree with the Doctor on this point, but in studying the different sections of humanity, I have discovered that the Negro is the most spiritual of all, not excepting the Jews; and I believe myself that Liberia is a sacred nation, called by God to a great work for Africa, for the Negro race, and for humanity. If we trace her history from the beginning, when Providence island furnished enough room for the whole nation; if we follow her through all her trials and difficulties; if we watch her objectless meanderings and her occasional catastrophes, we see, distinctly, that a supernatural hand has been guiding—leading the blind by a way that they knew not—making crooked things straight and rough places smooth. The guidance of the King of Kings has been as manifest to the eyes of those who watch his providence as were the pillar of cloud by day and the pillar of fire by night to the escaping Hebrew slaves.

There is perhaps no history of colonization and of the uprising of a new nation so strongly marked by providential guardianship and interposition as is that of Liberia.

It has been remarked that of the many ship-loads of emigrants sent over to this country from America during a period of seventy-nine years not one has been lost by shipwreck. The angel of the Lord steered the ships, rebuked the winds, and brought them safely to their desired haven. The settlements, notwithstanding weakness and numerous other disadvantages, steadily multiplied and grew, until they became the Republic of Liberia.

God stood by us when we declared ourselves sovereign and independent. He went with us before the nations, pleaded our cause for us, and, weak and insignificant as we were, the great powers extended to us the hand of welcome and placed us upon the footing of the most favored nation, thus giving us privileges far beyond those enjoyed at that time by any portion of Africa's children except Hayti. Abyssinia has recently forced herself to the front, and there now exist two independent indigenous nations on the continent of Africa—one on the east, the other on the west, and both acknowledging Christ as their head and leader.

Now, what are Liberia's present opportunities? Before endeavoring to reply to this question, I would remark that we shall never arrive at the true answer until we understand who

we are. I do not think that we as a people fully understand ourselves. We must understand that we are a part and parcel of the great race occupying this continent, millions of whom are adjacent and accessible to us. They are our kith and kin. We are not here as strangers on a foreign shore, but returned exiles, in our natural, original, abiding home. All outside of Africa, except the exiles who have not yet returned, are aliens to us. We have no part or lot with others. We have, with the help of God, to work out our own salvation—to be the architects of our own fortunes.

The great opportunities before us, then, are:

First. With reference to the political and spiritual destiny of our race. The great nations of the earth are willing, if we know how to utilize them, to give us every assistance to prove to them and the rest of mankind our capacity to maintain a civilized and Christian nation, to utilize all the agencies of progress suited to us, and contribute to the material and intellectual resources of mankind, and they are willing, if we can do this, to put it down to the credit of the race, and to give openings in their colonies and everywhere in Africa to the native for the full development and exercise of his latent powers. We must learn, then, that we are not living to ourselves or for ourselves. We have not been thrown upon these shores as an "asylum from deep degradation," with no responsibility but to build up ourselves. We are an integral part of a great race, able to help and forward their interests or to retard and hinder their progress.

Secondly. Our opportunities refer to the aborigines of the country. As I have just said, they are not strangers to us in blood and race. We are to impart to them whatever of real good we receive and as fast as we receive it, and to protect them from evils which they do not know how to avoid and which, in parts of the coast where they have not the pleasure of their brethren from the house of bondage and training, are proving so disastrous to them. We are responsible to them and they are responsible to us. Our duties are mutual and are responsibilities are mutual. We stand or fall with them, for we are one. There has been a class in Liberia whose work it has been to blind us to our best interests in reference to the aborigines. That class taught us to regard them in their crude, uncultivated state as

our enemies, and those who have been rescued from that state as our inferiors. Thus we have gone on, accepting all sorts of people and ostracising our own. But now, if Liberia will be great, it is her opportunity to be so by respecting and loving the race with which she is identified and by according to the members thereof their proper status where they have proven themselves worthy.

Thirdly. Liberia enjoys special opportunities as an *educational* center. There is no place in the world where the Negro can be educated as to the work of the race so successfully as in Liberia. Everywhere else the race ideal must be dwarfed or held in obeyance—in subordination to every other ideal; so that, however much training in books he receives abroad or under foreign rule, there must be a great deal lacking of mental independence and a great deal lacking of stimulus to perseverance in researches on race lines. This is why the Negro who comes from abroad, whatever his learning, has a great deal to learn and to unlearn here. Dr. Blyden has striven, both at Sierra Leone and at Lagos, to establish educational centers for the race, but without success. The material possibilities are perhaps greater in those colonies than in Liberia, but they have not the moral and intellectual preparation for such a work that we have in Liberia. They have not the knowledge and familiarity with the English language which we have in this Republic; nor have they the facilities for acquiring this knowledge and familiarity where the vernacular or every-day speech of the people is alien to the language and literature. It is very hard for a people to acquire familiarity or facility in any language which is not their mother tongue, or the language they used in the nursery or on the play ground. Therefore the well-to-do of the natives in those colonies, risking the perils of a foreign climate, send their children to England, where they may enjoy English surroundings and where the ear and tongue may become accustomed to English speech. But, with all that, those who return find the English a cumbersome instrument to use for purposes of social or political development. In Liberia it is the mother tongue of the people, purchased by generations of exiles and discipline in a foreign land; and natives coming from the British colonies here acquire a knowledge of English and a facility in its use which they never could obtain at home. If, therefore, we possessed

here an institution of learning, well manned and equipped, we should draw not only from various parts of the coast, but even from the United States, young Negroes anxious for education and culture. Liberia College has attracted such pupils in the past; why may it not attract them again? * * *

Soon after the declaration of Liberia's independence some of our friends in America thought the time had arrived for the establishment of a college in Liberia. In 1849, Bishop Payne, of Cape Palmas, wrote to some friends in America soliciting aid for the establishment of a theological seminary in that settlement for the thorough training of missionaries. This suggested the idea of a college for general education, and an association was organized in Boston under the title of the " Trustees of Donations for Education in Liberia." This organization collected money and erected the college building, and the institution was opened in January, 1862.

In the meanwhile the New York Colonization Society collected funds for scholarships and the salaries of professors. The Trustees of Donations are still in possession of some funds, chiefly for supply of books to the college library. I hope that that benevolent body will be moved to renew their contributions of standard works, text books, and books of reference to the college—more needed in Liberia now than ever.

The New York Colonization Society holds in trust for education in Africa funds of three classes:

1. The *Bloomfield Scholarship Fund*, for ministerial education; to be devoted to young men pledged to labor in Africa as ministers or teachers. * * *

2. *Fulton Professorship Fund;* to be devoted to a professor and instructors in Liberia College. * * *

3. The *Beveridge and General Scholarship Fund;* to be devoted to youth pursuing scientific and collegiate studies. * * *

The funds are now profitably invested in America. A great portion of the Bloomfield fund has been spent in educating young men in America, who pledged themselves to labor in Africa, but who never came. * * *

Let us, then, be up and doing. No specifically industrial training is needed in Liberia *to the exclusion* of higher education. * * *

Our friends in America have been probably directed by the cry, so popular now in America, of industrial training for the Negro; but the Negro in America is not the Negro in Liberia, nor are his conditions the same. There he has not to do the higher work of the State. This is done by the whites. The avenues to the higher intellectual life are closed to him. Here it is different. The Negro here has to bear all the responsibilities of the lower as well as the higher walks of life. He must be farmer, mechanic, lawyer, statesman, president, theologian, engineer, etc. He needs, therefore, every possible help for general culture. For us in this country we must include under the head of education general information, knowledge of letters, of arts and the sciences, etc., mental discipline, development of the intellect, of the powers of reasoning, of discrimination, habits of perseverance and attention, memory, judgment, and taste; we must include also under education training in the operations and habits of business, in thrift, economy, self-denial, industry, and respect for the sacredness of contracts and obligations, working beyond the wants and gratifications of the present moment; training in executive and administrative capacity, and in the arts of skilled labor, and in self-discipline and self-control. All these qualifications are needed by the Liberians, and it is evident that we need all the helps and appliances possible for this great work, and we cannot afford to allow one cent of moneys given to supply us with these necessary aids to be frittered away upon work which the emigrant has always done and can better do for the building up of the country.

And even in America the Negro would be better for some of these qualities and acquirements. Our old friend and teacher, Dr. Alexander Crummell, combatted in a stirring article in the New York *Independent* the idea that the Negro should be confined to industrial work. He said:

"Unfortunately, men often misconceive some of the larger *incidents* of life for its problems, and thus unconsciously they hinder the progress of the race. Just such a mistake, if I err not, has arisen with regard to the solution of the 'Negro problem' in the South. It may be seen in the divergence of two classes of minds. The one maintains that industrialism is the solution of the Negro problem, and another class, while recognizing the need of industrial skill, maintains that culture is the true solution.

"The thing of magnitude in the South, all must admit, is the civilization of a new race. The question is, then, 'How is this civilization to be produced? Is industrialism the prime consideration? Is the Negro to be built up from the material side of his nature?'

"But industrialism is no new thing in Negro life in this country. It is simply a change in an old phase of southern society. It is, in fact, but an incident; doubtless a large and, in some respects, a vital one. It would be the greatest folly to ignore its vast importance; yet it is not to be forgotten that the Negro has been in this 'school of labor,' under slavery in America, fully two hundred and fifty years, and every one knows that it has never produced his civilization. That it was crude previous to emancipation; that it is to be enlightened labor now and in a state of freedom; it is manifestly but an alteration in the form of an old and settled order of life.

"When the Negro passed from under the yoke he left a state of semi-barbarism behind him, put his feet for the first time within the domain of civilization, and immediately there sprang up before him a new problem of life; but that problem is not industrialism. That is simply a modification of an old condition, for it is but the introduction of intelligence into the crudeness of the old slave-labor system.

"The other question, then, presents itself, 'Is not the Negro's elevation to come from the quickening and enlightening of his higher nature? Is it to come from below or from above?'

"It seems manifest that the major factor in this work for the Negro is his higher culture. There is no dispute as to the need of industrialism. There is a universal condition of life everywhere; but there is no need of an undue or overshadowing exaggeration of it in the case of the Negro.

"And, first of all, industrialism itself is a *result* in man's civilization, not a cause. It may exist in a people and with much excellence for ages, and still that people may 'lie in dull abstraction,' semi-barbarous and degraded. We see in all history large populations moving in all the plains of industrial life—both low and high—and yet paralyzed in all the high springs of action, and for the simple reason that the hand of man gets its cunning from the brain; and without the enlightened brain, what is the hand of man more than the claw of a bird or the

foot of a squirrel? In fine, without the enlightened brain, where is civilization? The Negro race, then, needs a new factor for its future life and being, and this new factor must come from a more vitalizing source than any material condition. The end of industrialism is thrift, prosperity, or gain; but civilization has a loftier object in view. It is to make men grander; it is to exalt them in the scale of being, and its main agency to this end is 'higher culture.'

"Observe, then, just here, that 'every good gift and every perfect gift comes from above.' I have no hesitation in using this text (albeit thus abbreviated) as an aphorism; and what I wish to say in its interpretation is this, viz., that all the greatness of men comes from altitudes. All the improvement, the progress, the culture, the civilization of men, come from somewhere above. They never come from below! Just as the rains and the dews come down from the skies, and fall upon the hills and plains, and spread through the fields of the earth with fertilizing power, so, too, with the culture of society. Some exalted man, some great people, some marvelous migration, some extraordinary and quickening cultivation, or some divine revelation 'from above' must come to any people ere the processes of true and permanent elevation can begin among them; and this whole process I call civilization.

"If a more precise and definite meaning to this word is demanded, I reply that I use it as indicative of letters, literature, science, and philosophy; in other words, that this Negro race is to be lifted up to the acquisition of the higher culture of the age. This culture is to be made a part of its heritage, not at some distant day, but now and all along the development of the race, and no temporary fad of doubting or pseudo-philanthropy is to be allowed to make 'industrial training' a substitute for it, for, after all, it is only a dead people who can be put into a single groove of life; and, next, every live people must have its own leaders as molders of its thought and determiners of its destiny; men, too, indigenous to the soil in race and blood, for it is thought that makes the world—high, noble, prophetic, exalted, and exalting thought. It is this which makes races and nations, industries and trades, farming and commerce, and not the reverse of this—*i. e.*, that these make thought and civilization; and without thought—yea, scientific

thought—peoples will remain everlastingly children and underlings, the mere tools and puppets of the strong, and such thought in these days comes from the schools. The leaders of races must have wisdom, science, culture, and philosophy. One such man has often determined the character and the destiny of his race for centuries.

"This does not mean that noodles and numskulls shall be sent to college, nor that every Negro shall be made a scholar, nor that there shall be a waste of time and money upon incapacity. No one can make a thimble hold the contents of a bucket. But what it does mean is this, that the whole world of scholarship shall be opened to the Negro mind, and that it is not to be fastened, temporarily or permanently, to the truck patch or to the hoe, to the anvil or to the plane; that the Negro shall be allowed to do his own thinking in any and every sphere, and not to have that thinking relegated to others. It means that when genius arises in this race and elects, with flaming torch, to push its way into the grand arcanum of philosophy or science or imagination, no bar shall be raised against its entrance, albeit it be incarnated in a form deeply tinged with

"'The shadowed livery of the burnished sun.'"

Only in Liberia can Negroes be trained who will be true leaders of the race. Only here, or under similar conditions, will that man arise "who will determine the character and the destiny of his race for centuries." Here are to be written the books by Negro authors which are to be exponents of the ideals and work of the race. Let us, then, endeavor to restore the college upon which so much of the present and future of this nation depends.

Fourthly. Liberia presents opportunities nowhere else presented on the coast for the spiritual regeneration of the aborigines and for the work of the American church. We as a nation are indebted to the far-seeing philanthropy of American Christians. Christian ministers originated the idea of the return of the exiles to Africa and of the Colonization Society; but to us and to this nation, as the offspring of American benevolence, and the descendants of those who have toiled in America, and who are still toiling for the material welfare of that country, we think that the American church owes the first duty. Under

mistaken ideas, American missionary efforts have been diverted from Liberia—their legitimate field—to other parts of the coast, where, without the support of Christian colonists in sympathy with their work, their labors have been far from successful. Had the Mendi mission been established in Liberia and the Baptist missions pushed out to our interior, where they first began, instead of going to the Yoruba country, where so much money has been spent and so many lives lost with such little results, Liberia would have been much farther advanced, and the Baptist work in Africa would have obtained an influence and stability in this portion of Africa which it can attain nowhere else on this continent. So with the other American missionary efforts—instead of occupying this vast and promising field, they have scattered themselves and neglected this great strategic base which Providence has evidently set before him.

There is now and has been for the last few years a great "boom" for the Congo country. Missionary societies, thinking that a vast and promising field was opened in that country, have rushed to it, until now the market appears to be glutted, and the laborers seem to be in each other's way. According to recent accounts the following societies are working in the Congo, viz: 1, the English Baptist; 2, the American Baptist; 3, the Congo Bolola; 4, Bishop Taylor's mission; 5, Swedish mission; 6, the International Missionary Alliance; 7, the American Advent Missionary Society; 8, Southern Presbyterian mission; 9, Roman Catholics. Nine different Christian organizations in that country! Four of them, which are American, ought to be at this moment in the interior of Liberia, in the four counties, assisting to build up a Christian African nation, which can do more for the regeneration of the country than all the European powers together. Our present opportunity is to call upon the American Government in our national capacity for help in the great work, and in our Christian character to appeal to the American church not to forsake this needy field, open before them, for others less promising and hopeful for Africa.

Fifthly. Liberia's opportunities also lie in the direction of the material independence of the race. There is no country on the face of the globe more fertile or productive than this. For agriculture and for commerce we have unbounded possibilities Let us study the science of political economy and find out the

legislation necessary to help us in this great work. Everywhere else on the coast the native is being pushed to the wall by European competition and the superiority of European capital. Liberia is the only nation on the coast that has the power to control and hold in check this reckless and destructive competition—not by any unfair monopoly, but by availing ourselves of the privileges of the nation, to see that the State receive no detriment, either from internal or external injustice or oppression.

Our Ship of State has had various storms to contend with, and sometimes she seemed on her beam ends, but she righted again, and she is still guided by the divine hand which built and launched her; and we feel that after a difficult voyage of more than fifty long years we may still address her with confidence in the wisdom and skill of our great Captain:

"Sail on, sail on, O Ship of State;
In faith and work be strong and great!
The Negro race, with all its fears,
With all the hope of future years,
Is hanging anxious on thy fate!

"Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.

"In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are still with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are still with thee—are still with thee."

THE LONDON SCHOOL OF TROPICAL MEDICINE.

Speech of Mr. Joseph Chamberlain, M. P.

A festival dinner in connection with the Seamen's Hospital Society was held at the Hotel Cecil on Wednesday "for the establishment of the London School of Tropical Medicine and the enlargement of the branch hospital in the Royal Victoria

and Albert Docks." Mr. J. Chamberlain, M. P., the Secretary for the Colonies, presided.

The chairman, who was warmly greeted, said: Your Excellency, my lords and gentlemen, I have now to propose to you the toast of the evening, "The London School of Tropical Medicine." I hope that you will not be alarmed, and that you will not fear that I am about to lead you into the thorny paths of political controversy when I say that we are met here tonight in order to promote imperial policy. I am sure that when our object is fully explained we shall have the hearty sympathy and support of men of every party and of every shade of politics. In saying that, I do not rest myself merely on the statements that we have had on high authority recently that we are all Imperialists now. I feel that I should not be right in dwelling too much upon that admission, especially in the case of recent converts, and that I am not entitled to accept those who are, as it were, only catechumens in the Imperial Church, but are already deeply rooted in every point of faith and doctrine; but I think I am justified in saying that, whatever divergences of opinion may exist upon such questions as the extension of the empire, the acquisition of new markets, and our relations with subject races, we are all of us agreed in desiring that the territories which are already under our control should be wisely, honestly, and justly administered, principally in the interest of the immense populations that have come under our influence. In the discharge of this great obligation—the heaviest, perhaps, that in the history of the world has ever been thrown upon a single nation—we have to rely upon the courage, the energy, and, above all, the character of those of our fellow-countrymen whom we lend and whom, unfortunately, we are often called upon to give, to the service of our dependencies. Now, the British Empire contains, I suppose, roughly, something like 300,000,000 of colored people, living mostly in tropical climates, and it is the government and control of the tropics which form the principal part of that "white man's burden," the immensity of which has caused some of our statesmen to regard the future with anxiety akin to fear. The other day Mr. Rhodes in a speech referred to a conversation that he had had with Mr. Gladstone, in which that great minister had said that he was afraid lest the number of men qualified for colonial ad-

ministration should prove insufficient for the work which an extended empire involved. For myself I agree with the reply which was made by Mr. Rhodes. I believe that so long as the British character remains unchanged, the opportunity of distinction, the prospect of adventure and the love of responsibility, which is deep seated in our character, will always prove sufficient temptation to secure that the supply shall be equal to the demand. But, my lords and gentlemen, that does not relieve us from the obligation to see that every precaution is taken and every provision made to prevent this splendid material, these potent instruments of our greatness, these props of our empire, from being wasted and thrown away, owing to the neglect of precautions which, if they were properly fulfilled, might save their lives or extend their usefulness.

Now in this great work of civilization and government our greatest enemy is not the hostility of savage chiefs, nor the influence of barbarous custom, nor even the physical difficulties of countries in which primeval nature still holds sway, but it is rather the insidious attacks of a deadly disease which weakens where it does not kill, and which shortens the lives and careers of many of the ablest and most energetic of those who go out to represent us in these countries. It is impossible for any one who occupies the position which I have the honor to fill not to be painfully impressed with the tragedy which is always being enacted, with the mortality which cuts off young men of great promise in the very outset of their career, which strikes down in their prime experienced administrators and able and conscientious officials, which even, when it is not fatal to individuals, at all events weakens the service by constant illness, disorganizes the administration, and prevents anything like continuity of policy, owing to the frequent breaks which are necessary in order that impaired health and strength may be restored. And the problem before us is manifold. We have to seek out and make clear the history and origin of these diseases. We have, if possible, to find a cure for them, and with those objects we have to extend the study of these tropical diseases, and to create, it may be, a school of trained practitioners and investigators, so that in future scientific research may go hand in hand with practical medicine. Meanwhile we must not forget the necessity for meeting, as far as may be, the condi-

tions of life in these tropical countries, for impressing upon all who go there the necessity for the observance of ordinary sanitary laws, and for securing for our sick countrymen the best possible attendance and the most skillful treatment. We have made some progress. Lord Loch has referred to the Colonial Nursing Association. We owe it to the initiative of one lady, Mrs. Pigot, herself wife of a most able colonial official, and to the committee which she has formed, that this association is substituting everywhere in our colonies trained and educated nurses for the native attendants, often careless, frequently more ignorant, to whom hitherto and for too long sufferers from these diseases have been confined. In the United Kingdom we have for a long time dispensed with the services of Mrs. Gamp and Betsy Prig, and I think you will agree that their native representatives are still less desirable attendants in the sick-room than their British originals.

Then—thanks very much to the sympathy and assistance of Lord Lister, to whom I desire to express the gratitude of all interested in this subject, and his colleague, Professor Foster—we have enlisted the aid of the Royal Society, of which by today I am myself a most useless and unworthy member. We have today enlisted the assistance of that society to conduct an investigation into the origin and cause of, and if possible to find a cure for, the malarial and black-water fever which are, perhaps, the most deadly of all tropical diseases, and with the assistance and advice of the Royal Society two able and capable investigators have been appointed—one by the Colonial Office—and are now engaged in an inquiry into the origin and transmission of those diseases; and, after having made themselves acquainted with previous researches in Italy and with the results of the inquiries and experiments of Dr. Ross in India, they have proceeded to Blantyre, where they will make a lengthened stay, and from there they will complete their work in West Africa, where these diseases appear in their most virulent form; but these investigations and inquiries, important as they are, would be absolutely incomplete and insufficient without such a school of tropical medicine as that which we are met tonight to promote. At this point let me express my gratitude to the medical adviser of the Colonial Office, Dr. Patrick Manson, and his predecessor, Sir Charles Gage Brown, Dr. Rowell,

and many other distinguished medical men, owing to whose advice and suggestion in the first place and practical labor afterwards this institution has become possible, and, in fact, may already be said to be a success. I do not think it is necessary for me to dwell at any length on the necessity for such a school. I have been very glad to learn, in answer to a circular issued some time ago from the Colonial Office to the principal schools of medicine in the United Kingdom, that many of these great institutions will in future give special attention to tropical diseases, and we may hope, therefore, that a much larger proportion than formerly of medical men educated in this country will, at all evants, have a thorough knowledge of the theory of the origin and treatment of these diseases. But, gentlemen, that is hardly enough. Something more is wanted, in the shape of practical experience and clinical instruction, and that can hardly be satisfactorily afforded except in cases—as Lord Lister said the other day at Liverpool in a tone which struck me as almost of enthusiasm—where there is a special supply of diseases.

I do not know whether I ought to say that I am glad or sorry, but a full supply of those diseases is not likely to be absent from the hospital at the Victoria and Albert Dock. Under the scheme which has been proposed the accommodation at that hospital is to be increased to 50 beds, and we have reason to believe those beds will almost always be filled with acute cases of tropical diseases, and accordingly, when this enlargement has taken place, when the necessary school buildings have been erected and accommodation provided for the students expected to attend, the course of procedure will be something as follows:

The Colonial Office, and I believe the other great offices which have dependencies in the tropics under their charge, will give a preference in their selection of medical officers for those colonies and dependencies to the gentlemen who have gone through a course of special study in connection with the subject of tropical diseases in one of the great medical institutions of the country This course of study may extend over two or three years, and may be given in any of the medical institutions of the United Kingdom. After that study has been completed and the necessary certificates and degrees have been conferred, it will be expected of the candidates whom we shall select that they shall

take advantage of tropical schools of medicine and practically learn the treatment of disease where it is possible to do so, owing to the large supply to which reference has been made. In the first instance the London school will supply that requirement. It may be that hereafter—I think probably at no distant date—in Liverpool and elsewhere we may possibly find centers where there is an equal supply of material for demonstration and instruction, and in that case it may not be necessary to require that this last stage shall be gone through, and the student may be able to complete his service previous to appointment in the institution in which he has received his education.

Now this is not all that we propose to do, or that the authorities of the hospital propose to do. If sufficient funds are provided they will undertake to provide a central museum and library which will be of great importance in future investigations and research. They will do something more, something to which I personally attach the greatest importance. They will establish traveling scholarships, with which those best qualified to undertake such investigations will pursue researches into those diseases in the various tropical countries. This scheme has been widely welcomed and cordially approved. The India Office, the Foreign Office, the Colonial Office have all welcomed it with enthusiasm. The Imperial Government has made a large contribution towards the necessary expenses; the colonies chiefly concerned have been appealed to and have willingly responded; several of them have voted even larger sums than those which we asked. The King of the Belgians, that enlightened head of a great tropical state, has shown his interest in the undertaking by a handsome subscription, and has promised that he will take advantage of the facilities which the school will give. Now, therefore, gentlemen, it remains for me to appeal to all who are interested, either directly or indirectly in our colonies, to coöperate in a movement which will be fruitful of great results, whether to the government of this country or to the missionary enterprise which is carried on on behalf of other populations, or in the development of our trade and commerce. I must not, however, pass away from this subject without some reference to an interesting confirmation of our proceedings, showing, I think, that we are on the right path. It is said that imitation is the sincerest form of flattery, and I rejoice to say that no

sooner was our scheme matured and published than the citizens of Liverpool, with the energy and liberality which always characterizes them, hastened to create a school of a similar character in their city. We welcome their coöperation, and that of all others who may take a similar course. There can be no question of jealousy as between several institutions engaged in the same work. We hope that they will always keep in close touch with us. We will share with them our respective investigations and discoveries, and I am sure that the more numerous the laborers in the field, the sooner we harvest and the more plenteous the harvest will be. I think I am not too sanguine when I say that we have a right to expect a bountiful and beneficent harvest. Why should we despair? Is it too much to ask of science that it shall confer this great benefit upon mankind? When I look at what has been done in the past by the efforts of science—the plagues of the Middle Ages which devastated vast districts, and which have now ceased out of the land; at the fact that within our own time cholera and typhus have lost most of their terrors; when I remember what we have been told by Sir A. Hoskins, and how in the West Indies the frequency and virulence of the epidemics of yellow fever have greatly diminished; when I know that colonies like Hongkong, cities like Calcutta, which during the present century earned the evil reputation of being the white man's grave, have now become comparatively safe, I say there is no reason to despair that science may yet do something to lessen the unhealthiness of other settlements, and especially of those in Africa, thus remedying the greatest hinderance to the development of that vast continent.

LETTERS FROM LIBERIA.

Legation of the United States,
Monrovia, Liberia,
West Coast, Africa, *October 16, 1900.*

J. Ormond Wilson, Esq., *Secretary of the American Colonization Society, Washington, D. C.*

Sir: It is to me a source of no little pleasure that I can, from a non-selfish standpoint, note many advanced steps in Liberian

legislation, as evidenced in recent enactments of the session of 1899–1900, and otherwise.

Among the more important statutes, I will refer to the following:

(1.) The enactment of a criminal code defining crimes and fixing the penalties thereto.

(2.) The enactment reopening the Liberian College under the auspices of the State.

(3.) The enactment creating a bureau of education, under the superintendency of a commissioner of education, appointed by the President.

(4.) The enactment of a registration and election law.

(5.) The enactment providing for taking a census of the inhabitants, property, etc., of Liberia.

(6.) The enactment establishing bonded warehouses in every port of entry, thus securing the government against the many acts of smuggling and fraud.

(7.) The enactment providing for the organization of the Grand Cape Mount region (extending from the British frontier on the north to the Little Cape Mount river on the south) into a territory possessed of the limited rights of a country with one representative in the lower house of the legislature and with Robertsport as the territorial seat.

(8.) The enactment authorizing the organization of the Liberian Mining Association, Limited, with an authorized capital stock of $300,000, *with the privilege to employ the services of foreign individuals or companies as prospectors in said association.*

Upon the organization of said association the Hon. F. O. Thorn, of Cape Palmas, Maryland county, Liberia, was chosen president.

(9.) The act providing for the promotion of agriculture, the encouragement of manufacturing and the fine arts.

Since the adjournment of the legislature a prospective company, with his excellency the President at its head, has been perfected for the purpose of coal-mining in the region of Grand Cape Mount.

Respectfully yours, &c.,

OWEN L. W. SMITH,
Minister Resident and Consul General.

MONROVIA, LIBERIA, *December 12, 1900.*

MR. J. ORMOND WILSON, *Secretary of the American Colonization Society.*

DEAR SIR: I have just returned from a tour through the counties examining the public-school teachers. I visited Cape Palmas, Sinoe, and Bassa, and introduced the new system of giving teachers' certificates to those passing satisfactory examination.

Upon returning to Monrovia, I find that President Coleman has resigned the Presidency. Under an act of the legislature, the Secretary of State fills the unexpired term. Hon. G. W. Gibson was, therefore, on yesterday sworn in as President of Liberia. The election will be held next May, but the President-elect will not be inaugurated until next January, about a year hence.

Mr. Gibson will therefore be our President for a year at least. While this was somewhat surprising, still it was not very startling, for the people were not pleased with Mr. Coleman's "interior policy." A quiet resignation was the easiest way out of a difficulty.

Chief Justice Roberts administered the oath of office to Mr. Gibson in joint convention of the Senate and House of Representatives on Tuesday, yesterday, at 4 o'clock p. m.

Your obedient servant,

J. C. STEVENS,
Agent American Colonization Society.

LOYAL SOUTH AFRICAN DUTCH.

Belonging as I do to the class commonly known as the loyal South African Dutch, I may claim to speak with some authority when I tell you that they occupy a position infinitely more critical than any Britisher can imagine. The storms we have to face, the social abuse to which we are subjected, is almost more than human nature can endure; and when I left Table Bay the people whom I represent charged me with the distinct duty, whenever I had the opportunity, of thanking the English people for the noble manner in which they had responded to the call to support British prestige and the British flag. When

we remember the dark days of last year, when we had the humiliation of seeing foreign armies crossing our frontier and a foreign flag on British soil, we realize the significance of your support. It is not many years since the question of the dismemberment of the British Empire and of the bigger colonies setting up for themselves used to be discussed. The late presidents of the Transvaal and of the Orange Free State have rendered us a service which is incalculable. They have enabled us to demonstrate to the world at large that those who wish to pull down the flag will have to march over the dead body of every male adult of the British race. You will have noticed that within the last few days a congress has been held in South Africa (at Worcester), at which language of a most insulting nature was used regarding Her Majesty's representative. I can assure you, on behalf of those whom I represent—those loyal Dutch who wish well to the Empire—that we are thoroughly in accord with the policy of Sir Alfred Milner in South Africa. I would ask you to disabuse your minds of the notion that all the Dutch there look upon him as their inveterate enemy. The most intellectual portion of the Dutch community in South Africa—they may be in a minority—not only agree with, but I may say they worship that distinguished statesman.—*Mr. L. F. Zietsman in "Journal of the Royal Colonial Institute."*

RACE CONDITIONS IN THE UNITED STATES.

Our complaint of American prejudice is not manly. American prejudice plays an important part in Negro opportunity. Never before in the history of any people has prejudice had such high valuation. Instead of seeking admission into places of amusement, pleasure, and instruction run by whites for white people, let the Negro open such places for his own accommodation and grow rich. Instead of knocking for admission into white circles, adorn, beautify, elevate, enlarge Negro circles, and find scope for our broadest and most lofty ambition. Every hotel which refuses the Negro a meal, every soda fountain which declines to serve him, are voices telling him to go and open these places and make himself rich.

That Negro is unwise who goes around asking for such accommodations among whites when the denial is only friendly advice to open business for himself, place his own boys and girls in positions, and build up his race by his patronage. I wish my race to find admission wherever honest service is wanted, and we will take care of the fun and pleasure places.

The Negro can grow only by being true to his own nature in his own sphere. When he seeks to unrace himself, to run from his black skin, his flat nose, his thick lips and flat feet, then he will make himself despicable in the eyes of other races and deserve the curse of God. We cannot make a white man a Negro, nor can we make a Negro a white man. God has made the distinction and set the bounds of each. Each will grow strong and great only as he is true to his own nature. I honor the white man because he honors himself. The Southern white man, like the old Greek, maintains his egotism everywhere. He is Southern in New York. He is Southern in London. He southernizes all comers into the South. He is a strong character, worthy of imitation in this regard. I honor him because he places mother and sisters, wife and daughters, on a platform up among the stars; gets a thousand gatling guns, and decrees death to him who seeks to drag them down. I honor him because he throws his powerful arms around every little red-headed, freckle-faced poor white girl and boy in the land and makes the way possible for them to rise in this world. I honor him because he does not go around whining and begging to be helped up, but by faith in his own muscles he cuts and carves out his own destiny. Let the Negro do likewise, according to his own nature and in his own sphere, without prejudice to any, with love for all mankind, and he will succeed.

We must train the hand to strike for man; teach the heart to bear an injury, but never inflict one. All solutions of all human problems are simply evolutions. As man evolves out of selfishness into deep and broad sympathy, out of ignorance into light, out of sect, out of party, into boundless humanity, then will racial conflict be diminished. There can be no racial solution but amelioration of condition. Each individual must do his best at the blackboard of life, write plus, then go and "take his place in the silent halls of death." No three hundred years of human history have presented such wonderful evolutions as the

three hundred years of Negro American history. Four millions of industrious Christians were evolved in the South from four million savages. From four millions of penniless Negroes have evolved in forty years ten millions of citizens worth a billion dollars right in the land of their bondage. From eight million white slaveholders have evolved fifteen million white tax-payers who support churches and schools for their former slaves. Thus, while all the outside world discusses solution, the glorious old South goes on from one triumph to another in the process of evolution in thought and industry. This is our work in life. These are the needs which we must scatter along the wayside of life until the law of love shall reign supreme in all the land, and gentle peace shall come to abide forever in the Negro's cabin, in the white man's mansion.

Can the strong Anglo-Saxon afford to be otherwise than just with the weak Negro in his midst? Treat the Negro fairly in the courts, in the common business transactions of life, in the labor markets of the South. I stand here, having affiliated for twenty-five years with the best white South in all that it considered its best welfare, in politics and otherwise, and now with all the earnestness of my soul, appeal for better treatment of the nurses, cooks, and black mammies on the common carriers of the South. Separate the races in everything that looks like social intermingling, but in God's name treat us fairly. Do not subject us to treatment and to accommodation unworthy the gallantry and chivalry of the South. If the Negro girl is to be the servant girl of the South, then the white South is interested in making her refined and filling her with that tenderness, dignity, and virtue necessary for domestics in the best Southern homes. Gentlemen, is there anything in the treatment of Negro women on the carriers and at the railroad stations to fit them for service in good homes? You do not only run from social contact with the Negro, but you flee from the rough and riotous element of your own race. Help us to separate, as far as you can, from the unworthy of our own race. The best blood of the South does not know that that nurse so well beloved by their sunny-haired children; that cook praised by the whole family; that "black mammy," the glory of many a Southern heart, are piled in "Jim Crow" cars with dogs, convicts, train tools, roughs, their ears, eyes, and noses insulted in a most ungodly manner, and

forced with low men in the same dirty closets of waiting stations. As the white South honors its noble womanhood and precious childhood, it must throw around its servant class everywhere environments of integrity and refinement.

We waste too much time, energy, and money in quarrels and lawsuits, and then blame the white man for sending us by the thousands to the chain gangs, jails, coal mines, and penitentiaries. Nine cases in ten we are prosecutor and witness. Let us get property, pay taxes, and thus employ policemen and sheriffs to do our fighting, while we attend to our legitimate business. No kinds of words justify blows. Only cowards go about armed to kill men. The honest, hard-working Negroes have no time for lawless and riotous conduct.

The few disturbances and outbreaks in the South show the wonderful organic forces in the South. We have here more than ten millions of Negroes and fifteen millions of whites, and yet we have probably in the whole South only one Negro and white man in ten thousand who clash. The other nine thousand nine hundred and ninety-nine rub against one another every hour of the day, in every walk of life, transact their business, and go their way in perfect friendship. These peaceful relations of the 9,999 give a bolder prominence to the one exception which is held up by the enemies of the South as the general rule. The love and attachment between the races of the South are more than wonderful when we consider the untiring efforts of busy and meddlesome enemies—the politician, the newspaper, the magazine, and even the pulpit—seeking to scatter seeds of discord and break up our peace. We 9,999 will stand firmly for good will and happiness of both races in the South. No enemy shall take that one sinner in ten thousand and disrupt and tear us asunder.

We complain too much of a lack of honor among our youth, when we do not exert ourselves to give them proper encouragement. We complain of the hardships of our women, when we never do one thing to relieve them. Our female element, under mother influence, attends school and church, eschews the brothel, stays at home, works, and, to our shame, is the backbone of the Negro race today. Were it not for the Negro woman the outlook would be dark. I am aware of the breadth of my speech when I say that the world has never furnished a higher woman-

hood, under like conditions, than the Negro woman of the South today. With strong appetites and passions, penniless, houseless, working on "starvation wages," practically left to shift alone, amid stumbling, falling, rising, fleeing, she goes on washing, cooking, plowing, sewing, reaping, educating her daughter, building the cottage, erecting churches and schools, often supporting husband and son. This black woman deserves the admiration of the gods. Every business man will say that a Negro woman's word is worth just what she values it at. Herein we see the nobility of white Southern womanhood of long ago running through the black slave womanhood and lifting up her offspring of today, still lifting her up, regardless of great drawbacks and weights.

No ten millions of people in history have ever enjoyed better chances for material progress than the ten millions of Negroes in the South today. Every avenue in which we are capable of walking is open to us. Now and then there are exceptions, but every Negro of the ten millions in the South can get work, can make money, and can save it. The three great civilizing, refining agencies—the workshop, the school-room, and the church—are wide open to us. These agencies are to us what we make them, and we are what we let them make us. Ten millions of people in the childhood of development never before in all the history of the world stood face to face with so great opportunities and possibilities and so few oppositions as confront us in the South today. Our few troubles are only the pressures which have been found among all people necessary to all ages to crystallize racial tendencies into sturdy character.

Any coward can oppress a people, can be unfair, but it takes a brave man to treat all men, of whatever race and condition, fairly and justly. Any other ideals, any other treatment of men, transmits to posterity a race of moral weaklings and cowards. Teach every Negro boy and girl that the salvation of life, the salvation of everything in the world, is the glorious end of education and duty; then there could be no race conflict. I would rather see every Negro of the ten million in this country driven into the Gulf of Mexico and sunk beneath its waters with spotless souls than continue to live with the blood of human beings, with the blood of another race dropping from victorious daggers in Negro hands.—*William H. Councill.*

DECADENCE OF TROPICAL RACES.

The subject of the decay of tropical races in contact with European civilization is now being generally discussed, but, it appears to us, not, as a rule, from a scientific standpoint. It is superficially assumed that the mere superiority of the white man in contact with the darker races acts upon them like the sinister influence of the Upas tree; that the black or colored race withers or succumbs to mere European superiority.

Bishop Joseph Hartzell, the bishop for Africa of the Methodist Episcopal Church of America, in an article in the American Colonization Society's Bulletin for November on "The Outlook in Liberia," writes as follows (p. 29):

"I think that the large proportion of deaths which have occurred in the past few years among leading Americo-Liberians should be made the basis of a thorough hygienic and medical study by some competent and expert physicians. The rate seems to be unnatural and startling. The medical world is studying as never before questions of disease and healthfulness in all the tropical climates, and I believe that if the Republic would ask the schools for the study of tropical diseases in Liverpool and London, for example, to make a special study of the Liberian coast as to the methods of promoting healthfulness among its people, the request would receive a respectful and perhaps practical reply."

The good and generous bishop seems to mistake the object which the "medical world" has before it in "studying as never before questions of disease and healthfulness in all tropical climates." This study has reference to the preservation of the lives of Europeans, not of natives. The natives untouched by foreign civilization everywhere thrive in their own habitat. It is the effort to Europeanize them that brings about the decay. No medical discoveries will cure this. Fiji, Tasmania, New Zealand, are healthy enough even for Europeans, but the civilized native disappears in those islands when touched by alien influence.

As Africans, with the experience and observation of years before us, we are very much interested in this question, which has

many sad aspects. It will be remembered that in our issues for September 22 and 29 we called attention to this subject, and our parable was taken up in an able and serious article by our contemporary, the Lagos *Record* (November 3), which article we reproduced in our issue for November 24.

The *Record* wrote solemnly and impressively on the subject as follows:

"In the issue of September 29 our contemporary has given several reasons for this decay, all cogent and to the point. But it appears to us that the main reason is omitted, viz., *the interference with the institutions of the natives by European philanthropic and political agents.* The decay is not observable to anything like the same extent among natives who have adhered to the traditional customs of the country in their domestic relations. Among them, parents have the satisfaction of seeing their children born healthy and grow up to succeed them. A great outcry is made against the drink traffic. The evils of this traffic cannot be easily exaggerated, but they are nothing comparable to the evils resulting from the interference with the marriage customs of the country. There are physiological reasons for the degeneracy of so-called Christian children which our foreign teachers do not study. If rum has killed its hundreds, the abolition of the marriage laws of the country has destroyed its thousands. Climatic and racial conditions ought to teach all concerned that the laws affecting the growth of population in Europe cannot be applied in their entirety to tropical Africa without serious dislocations which are everywhere being witnessed."

It is easy for non-scientific men to denounce the marriage customs of the natives. They do not understand the physiological principles upon which they are based, and so eveywhere, insisting upon introducing the marriage customs of Europe among tropical races, they have with the best intentions introduced decay and death. The proof of the character of any system is in the results it produces. The tree must be judged by its fruit. Everywhere in tropical countries where the marriage customs of the natives have been set aside for those of Europe the natives have died out. Wherever the natives have been allowed to retain their aboriginal domestic customs they have survived even under Christian rule, as in the Philippine islands,

in Cuba and Porto Rico, under the Catholic regime. We are forced to confess that under Catholic Christianity, except in the first years of the invasion of America by the Spaniards, the natives have lived; but under Protestant rule they have disappeared and continue to disappear.

Notice the following, from an able article in the *North American Review* for June 1900 (pp. 795, 796).

"The natives of Tasmania, as a result of their contact with the English, suffered total extinction in a few years. Dr. Strong, a student of these racial phenomena, remarks that the death of the race was caused 'by the attempts to civilize them.' It was not caused by any movement for extermination, as the policy of the whites in dealing with the natives was most humane. Mr. Calder, one of the chief authorities on the Tasmanians, estimates that a total of 500 far exceeds the number of blacks killed by the whites. The natives simply destroyed themselves.

"The same results have supervened among the Maories of New Zealand, an originally strong and highly intellectual race, since they came into contact with European civilization. Degeneracy, leading to ultimate extinction, began among them as soon as they came under the influence of the new-comers. There was a decrease in their population during the fourteen years preceding 1858 of 19.42 per cent., and in the fourteen years following 1858 of 32.29 per cent. of the remainder. The Maories themselves 'attributed their decadence, in some measure, to the introduction of new food and clothing and the attendant change of habit'—in other words, to their efforts to become civilized.

"'It is evident,' says Mr. Darwin, 'from many statements in the life of Bishop Patteson, that the Melanesians of the New Hebrides and neighboring archipelagoes suffered to an extraordinary degree in health and perished in large numbers when they were removed to New Zealand, Norfolk islands, and other salubrious places in order to be educated as missionaries'—that is, to be civilized.

"The same tendencies to decay and death began among the natives of the Sandwich islands upon the advent of European civilization to their shores. This vital decay progressed rapidly up to the taking of the first census, in 1832; and for the forty years immediately following that census the remnant of

natives decreased by 68 per cent., only 51,531 remaining of the 300,000 originally on the islands. Dating from the arrival of the missionaries, in 1819, 'there was a rapid change in almost all the habits of the natives,' and they soon became 'the most civilized (!) of the Pacific Islanders.' Their degeneracy is still going rapidly forward. The native death rate for Honolulu per thousand, in 1893, was 29.5; in 1894, 33.6. The European rate for Honolulu, in 1893, was 17.7; for 1894, 16.8. The people who are thus miserably perishing, as a result of their contact with a higher civilization, were originally a strong and in many ways an admirable race. Mr. Featherman describes them, at the time the missionaries first visited the islands, as 'the uncorrupted children of nature.' They had a magnificent physical manhood, and were 'open-hearted, generous, and hospitable to a fault.' Since then, however, their physical strength and moral integrity have wasted rapidly away, and Mr. Bishop described them in 1888 as a hopelessly debauched and degenerate people."

Now, are these things to continue? Ought not those concerned in the endeavor to alter native social habits and customs and bring them into conformity to European customs to give to the subject careful study? Ought they not to collect the statistics and ask, *What would Jesus do* under the circumstances?

Is it not high time, if Christ came not only that men should have life, but that they might have it more abundantly, that his messengers should look into this subject and endeavor to save their converts?

In Europe this very question is giving great concern, so that the mote and the beam often suggest themselves to native observers of European effort to purify African society. The London *Spectator*, distinguished for its insight and ability in dealing with social questions, in its issue of December 8, deplores the situation as follows:

"The growth of a pagan laxity as regards sexualties, which manifests itself in our great cities, adds to the complexity of the problem."

The marriage customs of the unsophisticated native—clean, pure, healthy—are not to be judged by the corruptions, the filthy adulteries, which prevail in the civilized settlements on the coast, entirely unknown in the interior, but caused by what

our contemporary calls the "serious dislocations" introduced by uncongenial laws incompatible with the climatic and racial conditions. But our consolation is in what our comtemporary points out, that if this thing goes on, which is felt to be a crying evil, it will cure itself—for there will be no successors, through weakness and decay, to perpetuate the exotic system now deplored in all tropical countries. Where are the future clergymen and ministers to come from? Where? Let our foreign teachers answer.—*Sierra Leone Weekly News.*

PATHS OF HOPE FOR THE NEGRO.

BY JEROME DOWD.

"It is too late in the day to discuss whether it would have been better had the Negro never been brought into the Southern States. If his presence here has been beneficial, or is ever to prove so, the price of the benefit has already been dearly paid for. He was the occasion of the deadliest and most expensive war in modern times. In the next place, his presence has corrupted politics and has limited statesmanship to a mere question of race supremacy. Great problems concerning the political, industrial, and moral life of the people have been subordinated or overshadowed, so that while important strides have been made elsewhere in the investigation of social conditions and in the administration of State and municipal affairs, in civil service reform, in the management of penal and charitable institutions, and in the field of education the South has lagged behind.

"On the charts of illiteracy and crime, the South is represented by an immense black spot. Such are a few items of the account. It will require millions more of dollars and generations more of earnest work before the total cost is met of bringing the black man to this side of the globe. But the debt has been incurred and must be liquidated.

"The welfare of the Negro is bound up with that of the white man in many important particulars:

"First. The low standard of living among the blacks keeps down the wages of all classes of whites. So long as the Negroes are content to live in miserable huts, wear rags, and subsist upon

hog fat and cow pease, so long must the wages of white people, in the same kind of work, be pressed toward the same level. The higher we raise the standard of living among the Negroes, the higher will be the wages of the white people in the same occupations. The low standard of the Negroes is the result of low productive power. The less intelligent and skilled the Negroes are, the less they can produce, whether working for themselves or others, and hence the less will be the total wealth of the country.

"But it may be asked: When the standard of living of the Negroes is raised will not wages go up, and will not that be a drawback? Certainly wages will go up, because the income of all classes will be increased. High wages generally indicate high productive power and general wealth, while low wages indicate the opposite. Only benefits can arise from better wages." * * *

"The physical well being of the one race has such a conspicuous influence upon that of the other that the subject requires no elaboration. The uncleanliness of person and habits of the Negroes in their homes and in the homes of their employers tends to propagate diseases, and thus impairs the health and increases the death rate of the whole population.

"Again, the lack of refinement in intellect, manners, and dress among the Negroes is an obstacle to the cultivated life of the whites. Ignorance and the absence of taste and self-respect in servants result in badly kept homes and yards, destruction of furniture and ware, ill-prepared food, poor table service, and a general lowering of the standard of living. Furthermore, the corrupt, coarse, and vulgar language of the Negroes is largely responsible for the jumbled and distorted English spoken by many of the Southern whites.

"Seeing that the degradation of the Negro is an impediment to the progress and civilization of the white man, How may we effect an improvement in his condition?

"First, municipalities should give more attention to the streets and alleys that traverse Negro settlements. In almost every town in the South there are settlements known by such names as 'New Africa,' 'Haiti,' 'Log Town,' 'Smoky Hollow,' or 'Snow Hill,' exclusively inhabited by Negroes. These settlements are often outside the corporate limits. The houses are built along narrow, crooked, and dirty lanes, and the commu-

nity is without sanitary regulations or oversight. These quarters should be brought under municipal control, the lanes widened into streets and cleaned, and provision made to guard against the opening of similar ones in the future.

" In the next place, property-owners should build better houses for the Negroes to live in. The weakness in the civilization of the Negroes is most pronounced in their family life, but improvement in this respect is not possible without an improvement in the character and the comforts of the houses they live in. Bad houses breed bad people and bad neighborhoods. There is no more distinctive form of crime than the building and renting of houses unfit for human habitation." * * *

"Again, a revolution is needed in the character of the Negro's religion. At present it is too largely an affair of the emotions. He needs to be taught that the religious life is something to grow into by the perfection of personality, and not to be jumped into or sweated into at camp-meetings. The theological seminaries and the graduate preachers should assume the task of grafting upon the religion of the Negro that much sanity at least.

"A reform is as much needed in the methods and aims of Negro education. Up to the present Negro education has shared with that of the white man the fault of being top-heavy. Colleges and universities have developed out of proportion to and at the expense of common schools. Then, the kind of education afforded the Negro has not been fitted to his capacities and needs. He has been made to pursue courses of study parallel to those prescribed for the whites, as though the individuals of both races had to fill the same positions in life. Much of the Negro's education has had nothing to do with his real life-work. It has only made him discontented and disinclined to unfold his arms. The survival of the Negroes in the race for existence depends upon their retaining posession of the few bread-winning occupations now open to them ; but instead of better qualifying themselves for these occupations they have been poring over dead languages and working problems in mathematics. In the meantime the Chinaman and the steam laundry have abolished the Negro's washtub, trained white " tonsorial artists " have taken away his barber's chair, and skilled painters and plasterers and mechanics have taken away his paint brushes and

tool-chests. Every year the number of occupations open to him becomes fewer because of his lack of progress in them. Unless a radical change takes place in the scope of his education, so that he may learn better how to do his work, a tide of white immigration will set in and force him out of his last stronghold—domestic service—and limit his sphere to the farm.

"All primary schools for the Negoes should be equipped for industrial training in such work as sewing, cooking, laundering, carpentry, and house-cleaning, and, in rural districts, in elementary agriculture.

"Secondary schools should add to the literary courses a more advanced course in industrial training, so as to approach, as nearly as possible, the objects and methods of the Tuskegee and Hampton Industrial and Normal Schools. Too much cannot be said in behalf of the revolution in the life of the Negro which the work of these schools promises, and, in part, has already wrought. The writer is fully aware that education has a value aside from and above its bread-winning results, and he would not dissuade the Negro from seeking the highest culture that he may be capable of; but it is folly for him to wing his way through the higher realms of the intellect without some acquaintance with the requirements and duties of life.

"Changes are needed in the methods of Negro education as well as in its scope. Educators should take into account, more than they have yet done, the differences in the mental characteristics of the two races. It is a well-established fact that, while the lower races possess marked capacity to deal with simple, concrete ideas, they lack power of generalization, and soon fatigue in the realm of the abstract. It is also well known that the inferior races, being deficient in generalization, which is a subjective process, are absorbed almost entirely in the things that are objective. They have strong and alert eyesight, and are susceptible to impressions through the medium of the eye to an extent that is impossible to any of the white races. This fact is evidenced in the great number of pictures found in the homes of the Negroes. In default of anything better, they will paper their walls with advertisements of the theater and the circus, and even with pictures from vicious newspapers. They delight in street pageantry, fancy costumes, theatrical performances, and similar spectacles. Factories employing Negroes

generally find it necessary to suspend operations on 'circus day.' They love stories of adventure and any fiction that gives play to their imaginations. All their tastes lie in the realm of the objective and the concrete.

"Hence in the school-room stress should be laid on those studies that appeal to the eye and the imagination. Lessons should be given in sketching, painting, drawing, and casting. Reprints of the popular works of art should be placed before the Negroes, that their love for art may be gratified and their taste cultivated at the same time. Fancy needle-work, dress-making, and home decorations should also have an important place. These studies, while not contributing directly to bread-winning, have a refining and softening influence upon character and inspire efforts to make the home more attractive. The more interest we can make the Negro take in his personal appearance and in the comforts of his home, the more we shall strengthen and promote his family life and raise the level of his civilization." * * *

"Coming to the political phase of the Negro problem, there is a general agreement among white men that the Southern States cannot keep pace with the progress of the world as long as they are menaced by Negro domination, and that therefore it is necessary to eliminate the Negro vote from politics. When the Negroes become intelligent factors in society, when they become thrifty and accumulate wealth, they will find the way to larger exercise of citizenship. They can never sit upon juries to pass upon life and property until they are property-owners themselves, and they can never hold the reins of government by reason of mere superiority of numbers. Before they can take on larger political responsibilities, they must demonstrate their ability to meet them.

"The Negroes will never be allowed to control State governments so long as they vote at every election upon the basis of color, without regard whatever to political issues or private convictions. If the Negroes would divide their votes according to their individual opinions, as the lamented Charles Price, one of their best leaders, advised, there would be no danger of Negro domination and no objection to their holding offices which they might be competent to fill; but as there is no present prospect of their voting upon any other basis than that of

color, the white people are forced to accept the situation and protect themselves accordingly. Years of bitter and costly experience have demonstrated over and over again that Negro rule is not only incompetent and corrupt, but a menace to civilization. Some people imagine that there is something anomalous, peculiar, or local in the race prejudice that binds all Negroes together, but this clan spirit is a characteristic of all savage and semi-civilized peoples." * * *

"Our National Government, in making laws for Hawaii, has carefully provided for white supremacy by an educational qualification for suffrage that excludes the semi-civilized natives. No sane man, let us hope, would think of placing Manila under the control of a government of the Philippine islands based upon universal suffrage; yet the problem in the South and the problem in the Philippines and in Hawaii differ only in degree.

"The only proper safeguard against Negro rule in States where the blacks outnumber or approximate in number the whites lies in constitutional provisions establishing an educational test for suffrage applicable to black and white alike. If the suffrage is not thus limited it is necessary for the whites to resort to technicalities and ballot laws, to bribery or intimidation. To set up an educational test with a "grandfather clause," making the test apply for a certain time to the blacks only, seems to an outsider unnecessary, arbitrary, and unjust. The reason for such a clause arises from the belief that no constitutional amendment could ever carry if it immediately disfranchised the illiterate whites, as many property-holding whites belong to that class. But the writer does not believe in the principle nor in the necessity for a "grandfather clause." If constitutional amendments were to be submitted in North Carolina and Virginia applying the educational test to both races alike after 1908, the question would be lifted above the level of party gain, and would receive the support of white men of all parties and the approbation of the moral sentiment of the American people. A white man who would disfranchise a Negro because of his color or for mere party advantage is himself unworthy of the suffrage. With the suffrage question adjusted upon an educational basis the Negroes would have the power to work out their

political emancipation, the white people having made education necessary and provided the means for attaining it." * * *

"The Southern people understand the Negroes and feel a real fondness for those that are thrifty and well behaved. When fairly treated the Negro has a strong affection for his employer. He seldom forgets a kindness and is quick to forget a wrong. If he does not stay long at one place, it is not that he dislikes his employer so much as that he has a restless temperament and craves change. His disposition is full of mirth and sunshine, and not a little of the fine flavor of Southern wit and humor is due to his influence. His nature is plastic, and, while he is easily molded into a monster, he is also capable of a high degree of culture. Many Negroes are thoroughly honest, notwithstanding their bad environment and hereditary disposition to steal. Negro servants are trusted with the keys to households to an extent that probably is not the case among domestics elsewhere in the civilized world.

"It is strange that two races working side by side should possess so many opposite traits of character. The white man has strong will and convictions and is set in his ways. He lives an indoor, monotonous life, restrains himself like a Puritan, and is inclined to melancholy. The prevalence of Populism throughout the South is nothing but the outcome of this morbid tendency. Farmers and merchants are entirely absorbed in their business, and the women, especially the married women, contrast with the women of France, Germany, and even England in their indoor life and disinclination to mingle with the world outside. Public parks and public concerts, such as are found in Europe, which call out husband, wife, and children for a few hours of rest and communion with their friends, are almost unknown in the South. The few entertainments that receive sanction generally exclude all but the well-to-do by the cost of admission. The life of the poor in town and county is bleak and bare to the last degree.

"Contrasting with this tendency is the free-and-easy life of the blacks. The burdens of the present and the future weigh lightly upon their shoulders. They love all the worldly amusements; in their homes they are free entertainers, and in their fondness for conversation and love of street life they are equal to the French and Italians.

"May we not hope that the conflict of these two opposite races is working out some advantages to both, and that the final result will justify all that the conflict has cost?"—*The Century Magazine.*

THE NEGRO AND EUROPEAN CIVILIZATION.

The effect which European civilization is calculated to produce upon the Negro in Africa as an ultimate result is a subject which calls for serious consideration on the part of those upon whom this effect must operate for good or ill. The Negro is noted for the facility with which he adapts himself to civilized modes and habits of life; but the most essential point of the matter rests upon the question as to whether this ready adaptation to foreign habits and methods is congenial or otherwise to a healthful advancement. In order to determine in any degree the effect which European civilization is likely to produce upon the Negro in Africa, we must needs examine the results, in so far as they have become apparent, of the contact by the Negro in Africa with this foreign civilization. There is generally a tendency to deprecate such a test by results on the plea that the influence of such civilization has not been of sufficient force and duration to justify a fair estimate of its ultimate effect being deduced from result thus far. Admitting that the points in which contact with foreign civilization in Africa have taken place have been limited, yet there is also the other fact that at some of these points this civilized influence has been in operation for over a hundred years, and, what is more, has been reinforced by a considerable element of Negroes from a civilized environment, and to which they had become affiliated in foreign countries. Starting under such auspices, therefore, and having been in operation for a period which has seen Australia develop from a wild, forest-covered region into a great civilized community, it is reasonable to expect some definite indication of the ultimate effect of civilization upon the Negro in Africa from the results at those points at which he has been brought into contact with it.

A close and careful retrospective review at these points reveals an effect which is at once distressingly untoward and alarming. The fact stands out in bold and unequivocal relief that at the

points where the contact with this foreign civilization has been strongest, in more or less all cases where individuals or families have placed themselves in close assimilation with it, the effect has been either degeneracy or extinction. It is almost impossible to find instances where families, who fifty or sixty years ago occupied a degree of prominence, and who by education and mode of life had induced their children to assimilate more to civilized methods and manners, to find these children maintaining the prominence to which their fathers had reached; while on the other hand scores of families who many years ago were the prominent and leading element of the civilized centers have all disappeared, and only exist in the memories of those who knew them. There are, of course, exceptions, but these exceptions can all be summed up on the fingers of one hand, and only serve to prove the verity of the rule. This alarming fact demands the most serious consideration, and it is with the purpose of impressing it upon our readers that we advert to it; and in order also that a halt might be called and counsel taken upon this too eager rush after civilized manners and methods, which, in so far as experience shows, threatens to extinguish us as a race. Delicacy forbids us to enter into any enumeration, but residents of Sierra Leone and Liberia have only to make an observant retrospective glance to convince themselves of the grim truthfulness of the statement. The fact is more pronounced in Liberia than Sierra Leone, the reason being that while in the former settlement the people have adhered entirely to the adoption of those modes and methods of life acquired in their former civilized environment, in the latter the modes of life and indigenous habits of the early settlers have not been entirely superseded by foreign usages; but there can be no doubt that in the case of those settlers who came from foreign civilized environments in America and the West Indies, and who adhered to the modes of life to which they had become accustomed in those parts, the result has been as pronounced as it has been in Liberia. In the latter place, too, there have been instances in which the adoption of European dress and modes of life have been observed to operate with untoward effect upon the hardy Kroo people. With such overwhelming evidence in our immediate surroundings, it becomes hardly necessary to advert to a circumstance well known in the

history of West Africa—that several centuries ago an elaborate civilizing and christianizing scheme was started by the Catholics on the Congo, and which operated for nearly a hundred years, but of which not a vestige remains at the present day, proving conclusively that the application of European habits and manners to African life is impracticable either for the purpose of civilizing or christianizing. The cause of and remedy against this untoward effect of civilization lie in a study of the economical conditions of our climate and the adaptation of civilized usages to those conditions. Nature has been most precise and economical in regulating its operations for the generation, nutrition, and preservation of animals or plants, and these operations are made adaptable to the vicissitudes of climate, and by an instinctive tuition man acquires a knowledge of these laws of nature and adapts himself to them in their diverse forms in different climates, and any attempt to ignore these laws by an unmodified introduction of the usages and habits of one clime into another must necessarily be pernicious in its effects. The preservation of life should be the first and foremost object and primary consideration with every people, and no habits and methods, no matter how tempting and commendable, should be permitted to interpose between this primary consideration of existence, and which if once ignored means death and extinction.

The argument which points to the adaptability of the Negro to civilized habits and customs in foreign civilized environments only serves to corroborate the fact that man to preserve himself and survive must conform to the economic conditions of the localities to which he migrates, but does not imply that the latter can be in any degree altered or changed to suit the most advanced notions.

It is also well to point out that the social organizations or conditions of civilized life to which we aspire are the outcome of a long and normal process of industrial development with its corollaries of moral and mental growth, and by which latter they are sustained; but in the case of the Negro in Africa, the imitative social superstructure which he endeavors to erect is unsupported by these foundation principles, and as a result the effort is not only abortive but pernicious in its effects. Summarized in a nutshell, we endeavor to create a condition in

which the intellect alone is to serve to earn a livelihood, entirely forgetful of the physical industrial development which gives scope for the energies of the mind. There can be no denying the fact that from every point of view the predicament in which the civilized Negro in Africa is placed is by no means congenial to his well being, and the only way out of the dilemma is, first and foremost, to preserve our existence by a modification of our habits and methods of life to a form compatible with the economical conditions of our surroundings in obedience to the inflexible law of nature. Then, in obedience also to an inflexible law of natural growth, we should take the lower plane of development and become properly instructed on its lines within the confines of our mental, moral, and industrial capacities, until we become fitted to take the higher plane. Unwelcome as the fact may be, any enforced tutelage which aims to thrust the Negro in Africa upon a higher plane than his industrial and moral capacities entitle him can only end in failure and disappointment. The highest intellectual development and social organism are correlative with the widest and longest culture, and until the Negro has had the benefit of this ample and thorough training, all his aspirations in the direction of the former are unwise and ill-directed.—*The Lagos Weekly Record.*

THE NEGRO PROBLEM IN THE UNITED STATES.

The final solution of the Negro problem in the United States is certainly not in sight yet. Some statements bearing upon it can be made, but unfortunately they do not indicate with undoubted certainty any finality.

Since emancipation the Negro has increased in numbers, and the center of his population has gradually moved in a southwesterly direction.

There has been a quite general progress in elementary education. In regard to the best education for him, there are two warmly contested theories: one is that it should be exclusively, or at least mainly, on industrial lines; the other is that higher education is the more important factor in the future welfare and progress of the race.

A leading Negro journal of this country, the *Christian Recorder*, recently said:

"Dr. Ward, editor of the New York *Independent*, takes only the highest view of higher education as applied to the colored man. In a recent interview with a prominent educator and the writer he expressed the conviction that those who underrated a collegiate or post-graduate education to the race greatly falsified the truth and at the same time did great harm to our people. Industrial education did good, but, as a greatly exaggerated fad, was pushed too far as a solvent of many racial ills. He is of the opinion that half a dozen possessors of the Ph. D. degree from well accredited American or European universities would help the race more than five hundred industrial graduates.

"That this exalted idea of higher education for the race is shared by so few of the whites or by our own people should occasion deep regret; that the whites attach the highest importance to profound erudition is too abundantly established to admit of question for a moment: that what is best for the whites is good for their colored neighbors is also too true to be gainsaid. As well as other people, we have our classes and our laboring masses, and like the good, bad, and indifferent among other people, the educational standard and provisions among us should be diversified, ranging all the way from a golden middle to the upper or lower extreme of mental resource and training."

A limited portion of the Negroes have made commendable progress in acquiring a small property and providing themselves with comfortable homes.

A limited portion are industrious and have some thought for the future, but the great majority are happier when idle—perfectly content if somehow the wants of today are supplied—and they literally interpret and obey the scriptural injunction, "Take no thought for the morrow." Of course, vice follows in the train of idleness and unthrift.

Participation in the government of the country by voting and holding office is being more narrowly restricted each year. Most of the offices filled by Negroes are of a very subordinate character, and the few higher ones are filled by persons in whom white blood largely predominates.

The lines of separation are more distinctly drawn in church, school, and social intercourse than they were in the days of slavery.

There are millions of the lower class who would be happy to emigrate to Liberia, and in fact to almost any other place, if somebody else would only furnish the money; but unfortunately emigration for the most part would neither improve their own condition nor benefit the country to which they went. One Elijah Johnson were worth a thousand of this class.

The more intelligent and worthy still look askance upon Liberia and emigration, although their once sanguine expectations of preferment in this country are painfully disturbed and weakened by their experiences in the progress of events.

We quote again from the Negro journal referred to above:

"'Georgia now proposes to fall in line with a scheme to disfranchise the Negro voters, a bill with that object in view having been introduced in the legislature yesterday. The Southern Red Shirts will not learn wisdom except in the school of bitter experience.'—*Evening Telegram.*

"Just what this school will be and when its pupils will reap the full benefit of its curriculum we are unable to say, except in a negative way. That Congress, the President, or the Republican party, though again having a lease of power, will fail to settle with those who strike at the Constitution by defying its provision is well-nigh a foregone conclusion. Any such attempt will be construed by the South as waving the bloody shirt, encouraging Negro domination, or forcing social equality. The reapportionment proposition, looking to the reduction of the Southern congressional or electoral vote because of the suppression of free suffrage in that section is the only redress likely to be considered, but even that is not likely to carry, owing to the more recent 'peace-at-any-price' policy of the party and its leaders.

"The thing left for thoughtful and self-respecting colored citizens in the crime-ridden and hostile States of the South is to gradually get their odds and ends together and seek those regions where civil and political liberties are not confined to the color of skin. Meantime we should contest every inch of our invaded rights before giving our backs to the enemy."

There are here and there scattered over the United States

some good Negro citizens who would like to emigrate to Liberia, and whose age, physical condition, intelligence, and character would make them valuable acquisitions to any country, and the American Colonization Society has to regret that it is able to do so little towards furthering such emigration.

A WORLD OF SEEMING.

Written at the grave of A. M.

It is a world of seeming;
The changeless moon seems changing ever;
The sun sets daily, but sets never;
So near the stars and yet so far;
So small they seem, so large they are;
It is a world of seeming.

And so it seems that she is dead,
Yet so seems only; for instead
Her life is just begun, and this
Is but an empty chrysalis;
While she, unseen to mortal eyes,
Now wins her way in brighter skies—
Beyond this word of seeming.

—*Henry Ames Blood.*

SCHOOLS OF TROPICAL MEDICINE.

By Patrick Manson, M. D., F. R. C. P., LL. D., C. M. G.,

Medical Adviser to the British Colonial Office.

I am sure the members of the Colonial Institute will be pleased to learn that the Colonial Office authorities are alive to the practical importance of these recent developments of what I may designate malariology, and also to the importance of educating the public toward adopting the measures of protection so plainly indicated thereby. The Colonial Office has already, in conjunction with the Royal Society, sent a commission to Central Africa and to the West Coast to study malaria on the spot. It has now authorized me to make, in conjunction with the London

School of Tropical Medicine, an experiment on the practicability of preventing malaria in intensely malarial localities by practicable and easily applied means. This experiment has a double purpose—that which I have stated; the other being the demonstration in an easily understood and irrefutable manner that the mosquito carries malaria, so that the public shall be educated thereby up to the point of being willing and eager to adopt the measures necessary and suitable for self-protection.

It is, perhaps, unwise to prophesy before the event, especially as to the results of biological experiment; but in this instance I feel so confident about what the results will be that I shall venture to anticipate and to describe the experiments about to be instituted.

A hut—such a hut as would be suitable for the European to live in in tropical Africa—is to be erected in the most malarial part of the Roman Campagna available. The hut is to be furnished with wire-gauze door and window screens and other devices, to render it mosquito-proof. Two skilled observers and their two servants are to live in this hut from May till October of this year—that is, during the entire malarial season. Of course, they will be at liberty to go where they like during the day, but from an hour before sunset to an hour after sunrise they are to be in the hut. Now, if these men escape from fever it will be absolute proof that by very simple and inexpensive means the human body can be protected from the malaria germs; for, as regards the spot in the Roman Campagna selected for the experiment, I may state that to sleep there unprotected but for one night is regarded by the Romans as tantamount to contracting a malarial fever, and that, too, of a virulent type.

The second experiment is to be as follows: Laboratory-bred mosquitoes—that is, mosquitoes raised from the egg in the laboratory, and which have had no opportunity of picking up malaria germs in the haunts of malaria—are to be fed in Rome on patients in whose blood the benign tertian malaria parasite has been ascertained by the microscope to be present. These mosquitoes are to be transported to London, fed on vegetable juices till such time as we know that the malaria germs shall have arrived at the venom gland. The insects are then to be liberated in a small mosquito house, in which one or more Englishmen who have never left this country are to sleep. We expect

that in about ten days after this these Englishmen will develop malarial fever, and that we shall find the malaria parasite in their blood. There is no danger from this experiment, as the type of malaria parasite we propose experimenting with is not virulent, and is easily killed by quinine.

Similar experiments have been successfully made before, so that for the malariologist positive results, provided the proper conditions are complied with, is a foregone conclusion ; but the experiments have never been combined in the crucial way proposed, or carried out in what I might call so dramatic a way and in a manner so calculated to carry conviction to our countrymen at home and abroad. Should they eventuate in the way we believe they will, this will encourage the Colonial Office to go forward in the direction now clearly indicated, and will prepare those for whose education the experiments are intended to adopt such measures as experts may devise for protection from malaria.

I may add that we have already secured volunteers for these what some may consider somewhat dangerous experiments. The volunteers, needless to say, have faith in the mosquito-malaria theory.

Another point which demands attention from the profession and the public is connected with the diffusion of epidemic tropical diseases. In olden times, when the communication between places far apart was slow and infrequent, epidemic disease spread with difficulty, because during the long voyage the infected either died or recovered and the infection came to an end before the port was reached. It is otherwise in our days, for not only is communication enormously multiplied, but voyages are shortened, and consequently the risk of the diffusion of epidemic diseases proportionately increased. Witness the remarkable extension of plague during the past few years. For the first time it has appeared in South America and Australia. Even in minor diseases a similar extension is being brought about by rapid travel.

That tropical American pest, the chigger, has, within the memory of living men, been carried to West Africa, has spread all over tropical Africa, has found its way to the East Coast, and is now apparently about to invade India. It is more than likely that by the importation of suitable species of mosquitoes

into these tropical paradises—the Pacific islands—which have hitherto enjoyed absolute immunity from malaria, malaria will appear in them, as has already happened in the case of Mauritius and Réunion. The Old World gave cholera to the New. What guarantee have we that the New will not reciprocate by a return gift of yellow fever? An invasion of the crowded cities of tropical Asia by yellow fever would be a calamity terrible to contemplate. Beriberi, hitherto a disease of the tropics, has been introduced even into England. These facts, and many similar which I could cite, indicate a field of study and of practical sanitation which ought not to be ignored.

To meet all the obligations as regards tropical medicine that a conscientious desire to discharge our duties imposes upon us, the first and most obvious step is to provide an institution, or institutions, where an adequate knowledge of tropical diseases may be acquired. The subject can be taught as yet only by a few, for the subject as yet is known in a practical way only by a few. Opportunities for a living, working acquaintance with the germs of tropical disease and with the diseases themselves can be obtained only where such diseases are to be found; and as teachers are few and scattered in the native haunts of these diseases, it follows that, as regards the location of the teaching institutions, they must be placed in those two or three places where pupils, diseases, and teachers can all be brought together. In this country there are only two or three such places. One is Netley, our great military hospital and military medical school. For many reasons this admirable institution is not available to the general public. Liverpool, a center of much of our tropical trade, offers another and good opportunity. But it is especially in London, where teachers, diseases, and pupils mostly congregate, that such a school should be placed. Such an institution, thanks in great measure to the statesmanlike instinct of our present Colonial Secretary, his appreciation of what is needed, and how to set about supplying the need, to the enterprise of the Seamen's Hospital Society, and to the liberality of the general public, we now have in London. Our London school has been in existence only since last October, but such is the appreciation of the importance of the object it is trying to attain that already fifty students have passed through its portals.

The scheme of teaching at this school has been carefully thought out. For obvious reasons it is applicable only to men who have already graduated in medicine. There are systematic lectures in which the theory of tropical disease is taught. There are practical demonstrations on patients in the hospital attached to the school. Above all, there are systematic demonstrations by a skilled pathologist with special knowledge of tropical diseases. Each disease germ is in its turn demonstrated and studied. The student is made familiar with all its operations. He is taught to find it, to follow up its development, to recognize its pathological effects, to study it, and, in fact, as an object of natural history, which is the only true and scientific way of obtaining an adequate grasp of the basis and nature of disease.

I have no doubt that, ere many years are over, the fifty men who have passed through our school will have done much for the benefit of their fellow-creatures—much which but for the school would have been left undone; that some of them will have advanced materially the common stock of knowledge of tropical disease, and that, directly or indirectly, they will in one way or another have contributed to the material prosperity of our tropical colonies, and indirectly to that of the mother country. I hope much from this movement.

As yet the school is in its infancy and requires fostering; but I make bold to say that it will thrive, and that it will do more for our tropical colonies than any measure yet devised for their benefit. That is a strong statement—not too strong, however, in my opinion. This school strikes, and strikes effectively, at the root of the principal difficulty of most of these colonies—disease. It will cheapen government and make it more efficient. It will encourage and cheapen commercial enterprise. It will conciliate and foster the native. Think for a moment what would be the result were we to banish malaria from such a place as the Gold Coast. Why, the colony would go forward in prosperity by leaps and bounds. "Banish malaria!" you will say. "Impossible!" Not so. I have shown you how it has been done and how it can be done. I have lived for long periods—thirteen years in one instance, six in another—in what at one time were regarded as two of the many so-called "white men's graves"—Amoy and Hongkong. During one of our early Chinese wars a British regiment was stationed on a little island in

the harbor of Amoy. In this same island, many years later, I had my home. The regiment I refer to was nearly wiped out by malaria and other tropical diseases, as the tombstones in the little graveyard bear witness to this day; but in all my thirteen years in Amoy I had only one slight attack of fever, and none of my family suffered in that way. In Hongkong, in the early forties and for a good many years after its occupation by the British, the annual mortality among our troops from malaria and other tropical diseases was from 25 to 30 per cent., some years even more; yet when I lived in Hongkong, in the eighties, I never had an attack of malaria, nor had any of my family, and the total mortality from all causes among the garrison was something like 5 per 1,000 only. The terrible mortality of the early years of British occupation of Amoy and Hongkong arose from ignorance. The comparative salubrity of later years arose from experience; and now that we can supplement experience by knowledge, why should we despair of such places as the Gold Coast, for example, or of any part of tropical Africa or other fever-stricken land?

The establishment of the mosquito-malaria theory by Ross must in time prove an incalculable benefit to the tropics. But we will not get this benefit if we be content simply with the possession of the knowledge. We must apply it. Nor must we look this valuable gift-horse in the mouth or hesitate boldly to follow up to the fullest extent the sanitary methods it so plainly indicates.

Our tropical schools must not be starved for want of funds. They are of national importance. They are at the root of tropical sanitation. It would be a disgrace and a piece of parsimonious folly if, for the sake of a few pounds, these promising institutions were allowed to languish and collapse. They must not be allowed to lapse into the condition of common cares, whom no one cares for.

In our school we have the essentials or rudiments of an efficient teaching institution; but we must not rest here; we require much more. Among other things, we require the extension of the building. We need additional sleeping and messing accommodation for students. We started modestly at first, thinking that if we could provide sleeping accommodation for six students and working room for twenty or thereabouts, it would suffice. We were mistaken. The privilege of being beside their

work and of being able to grapple with it at any time during the short curriculum; of having a home provided for them when, perhaps during a brief furlough from abroad, they come to London to rub up and acquire the new knowledge, has been so much appreciated by our students that many times we could have filled the rooms twice over. We need more laboratory accommodation; we require rooms for a library, for a museum, and for class accommodation. We want scholarships for such students as show an aptitude for research. We want adequate remuneration for the staff of teachers who at present work for nothing, or next to nothing; and, lastly, we want an endowment of some sort to give solidity and permanence to the institution. All this means money, of course, but it would take a large sum to place such an institution on the debtor side of the national ledger. One life a year, the life of some valued public servant, saved through the instrumentality of the school would, to put it in a coarse commercial way, pay for the school twice over. I do not wish to appear to beg, but I cannot allow this opportunity to pass without pointing out to the patriotic among you, and to those who appreciate the value of our colonies, that in this school we have, from a national point of view, a profitable investment.

In the matter of the institution of schools for the study of tropical medicine Great Britain has led the way. That it is a good lead she has given is already attested by the fact that other countries are following. France and Germany have lately organized similar schools, and the United States is preparing to follow suit. I trust that we shall maintain the lead in this new departure in colonizing enterprise.

But while we lead we should not be too proud to follow. In Italy there has been in active operation for some years a Society for the Study and Suppression of Malaria. This society has done much excellent work, and will do more. It is composed of two sets of members—honorary and working. The honorary pay for the workers' necessary expense, for the printing and the machinery of the sanitary propaganda; the workers give their time and knowledge. Might we not with great benefit follow Italy, and institute in this country and in our colonies a society on similar lines for the study and suppression of malarial and other tropical diseases?—*West Africa.*

THE LATE MISS MARY H. KINGSLEY.

Little did I think that one short year after coming into personal relation with Miss Kingsley I should be called upon to pay a humble tribute to her memory. And even now, as I take up my pen to perform this sad task, I cannot bring myself to realize that she has really gone from among us—gone away to that great unknown land which seems so vague and distant in the rush of every-day life, and yet on whose threshold we are forever treading, unknowingly and unconsciously, with the cynical indifference born of a materialistic age. One short year; but one in which a lesson has been taught that will endure, an example noted that time cannot efface—the lesson of a life devoted to an unselfish end—the example of a noble purpose consistently striven after, fearlessly upheld, unflinchingly pursued in the teeth of obstacles, disappointments, and difficulties which might well have caused the strongest to falter and hang back; a year to remember always—to be treasured among the most sacred recollections of the past.

"I am nothing and nobody," Miss Kingsley was wont to say. And assuredly no woman of her varied attainments could have been more retiring and less given to self-advertisement. That was her true nature, and she used often to deplore the combination of circumstances which forced her to figure prominently before the public. But she knew that no one but herself could do the work she felt ought to be done, and in carrying out her treble idea of securing good government for West Africa, justice for the natives of West Africa, and the ear of the British people for the claims of our West African Empire, she did violence to her own instinctive feelings in the interests of the community at large. For what she accomplished the British public as a whole owe a debt of gratitude to Miss Kingsley which in the fullness of time will be better understood than it is at present. To those of us who are specially interested in West Africa, and who know how untiringly she labored, her death is a terrible blow. On the surf-beaten, palm-fringed shores of Western Africa she was beloved and respected. The Negro, whose good qualities she had learned to understand and appreciate, mourns today his best and kindest friend.

In Miss Kingsley the West African Negro found a champion to plead for him before the world with all the singleness of mind and nobleness of heart of a Wilberforce, but with the intimate knowledge of his customs and traditions which Wilberforce did not possess. With tenacious persistency and clear scientific perception of the truth, Miss Kingsley set herself to destroy the popular legend—"the delirious view," as she called it—which attributed to the West African natives, "all of them, all the time, everywhere, the committal of unutterable atrocity." She visited them, alone and unprotected, in the dim recesses of their forest homes, amid the reeking vapors of fetid marshland. She lived among them in well-kept villages and flourishing plantations, and she lived with them among pestilential mangrove swamps, where the mists rise up from the slime with the setting of the sun and hang like a white death-shroud until the rising dawn dispels them once again. She lived their life, ate their food, and shared their dangers; she hunted with them, fished with them, nursed them in their sickness. This medium-sized, frail-looking woman, with the kindly face and smooth grayish hair you knew, had faced cannibal tribes, among whom the most experienced official or trader would not venture, if at all, without an armed escort. And when you looked at her, marvelling and saying so, she would answer with quaint humor, "There was no *real* danger. They took me for a strange sort of fetish and respected me accordingly." And it was, thanks to the extraordinary courage, the unwearied patience, the personal disregard to peril which she displayed on these expeditions, many of them lasting months at a time, that the knowledge which Miss Kingsley acquired concerning the West African Negro and embodied in her monumental works is absolutely unique. She probed deep into the native mind and learned to understand the workings of it socially and morally, knowing that the key of successful government lies in comprehending the essential characteristics of the governed.

Realizing the enormous influence which his religious beliefs wield over the daily actions of the West African Negro, Miss Kingsley set to work to thoroughly explore the spirit world in which he lives. She showed us the causes of his superstitions and bade us remember that while much about them appeared horrible in our eyes, they were the outcome of certain natural

laws operating in a given set of conditions, and the conclusions to which her indefatigable efforts led her were that the West African Negro has many admirable qualities, which it is the business of a wise and discerning statesmanship to perceive and work on; that our method of dealing with him is, in a general way, neither wise nor discerning, and that his prolificness ensures a future to his race. As she wrote in "The Story of West Africa," published last year:

"Not only do the Negroes not die off in the face of white civilization in Africa, but they have increased in America, whereto they were taken by the slave trade. This fact urges upon us the belief that these Negroes are a great world race—a race not passing off the stage of human affairs, but one that has an immense amount of history before it. The molding of that history is in the hands of the European, whose superior activity and superior power in arts and crafts gives the mastery, but all that this mastery gives is the power to make the future of the Negro and European prosperous, or to make it one of disaster and misery to both alike. Whatever we do in Africa today, a thousand years hence there will be Africans to thrive or suffer for it."

In short, Miss Kingsley's feeling was that successful government in West Africa is impossible without the coöperation of the Negro, and that the primary duty of officialdom is to invite that coöperation by a policy at once firm, conciliatory, and just. She saw clearly that West Africa will never be prosperous, will never yield a thousandth part of what has been expended there in blood and treasure, if the Negro is to be reduced to the level of a serf and the white man to that of a parasite battening upon serf labor. There must be administrative and sympathetic cooperation between the two races, and the ruling race must seek to understand the other, make allowance for its weaknesses, recognize its strength, treat it justly. Justice for the West African! *That* was the ideal which Miss Kingsley never ceased to plead with passionate insistence and to her everlasting honor. She wanted justice, because justice and right are synonymous. She wanted justice, because without it West Africa means a burden on the empire. She wanted justice, because she believed that her country, which she loved so devotedly, was great enough and powerful enough to exercise it without fear or favor.

She knew that justice was often lacking in our dealings with the races of West Africa, and she did not spare those whom she rightly regarded as responsible for the fact. It was this fervent love for justice, in the joint interest of her countrymen and their West African subjects, that led Miss Kingsley to protest so earnestly against the Sierra Leone hut tax. The repudiation of Sir David Chalmers' report on the disturbances arising out of that unhappy measure filled her with pain and indignation. I find in one of her letters to me on the subject the following passage, which, under the melancholy circumstance of her premature death, is full of sad pathos:

"Those who are interested in the subject," she wrote, "are drugged with all the soft-flattering statements of the 'enormous good, the blessings *we* are bringing into these dark places.' So drugged that they cannot believe that what Chalmers says *is* true, while the rest of the general public has been drugged by the missionary reports. * * * What can one do with these people? Only try to get them back to the old English spirit which is not dead, the spirit of fair play, and keep your word. That, I suppose, will be a hard struggle, but I must try for it before I go hence and be no more seen."

Cruel, indeed, is the fate which has robbed us of such a power for good, so courageous a critic, so fearless a denouncer of cant and humbug and hypocrisy in these days of subserviency to the official edict, of blind trust in platform oratory and social catch-words.

"It is the black man's burden that wants singing," she wrote, "for the poor native has to put up with a lot of windy-headed fads and foolishness, no good to him or to the white man and a jest for the gods."

Going out to West Africa in the interests of science, Miss Kingsley found that a more urgent question called for the exercise of her singular powers of observation and intellect. She found a cumbrous administrative system in existence, which alienated native sympathies, fostered class animosities, and hindered the development of the country. She saw and noted a steady increase of expenditure which wrought no permanent good, and was utterly disproportionate with the growth of commercial enterprise. Those Englishmen who were best fitted by their long experience of West Africa and

its inhabitants to have a voice in the management of the country were rigidly excluded from all participation therein. The British commercial element, to whom Great Britain mainly owes her present position in West Africa—a position which might have been greatly bettered but for official negligence—was ignored. The African native was considered unfit to have a voice in the government of his country. "Civilization" broke down his customs and traditions, disregarded his laws of property and succession, revolutionized the entire fabric of his social system, and left him to drift like a rudderless ship. The evils of attempting to govern our West African tropical dependencies, with their varied races and several distinct requirements, on cast-iron principles of Downing Street red-tapeism, appealed to Miss Kingsley with an ever-growing force of conviction. She set herself to study the question in all its bearings in West Africa and at home. She consulted the most eminent authorities in the domain of administration, commerce, and finance, and finally she published a scathing indictment of the Crown-colony system. She did more—she propounded a totally different policy, not in the abstract, but in detail, showing a profound grasp of the most intricate problems of tropical government; a boldness of conception and a thoroughness of reasoning which moved the bitterest of her critics to reluctant admiration. Few who have read her closely studied arguments, backed by an overwhelming mass of corroborative evidence, can have failed to realize that the Crown-colony system is utterly inadequate to cope with the necessities of West Africa. Her work has already borne fruit, and had she been spared another decade she would probably have seen many more of her suggestions adopted.

Naturally Miss Kingsley was attacked. She advocated reform, and in support of her advocacy she brought proofs. To some people the would-be reformer is ever unwelcome. The would-be reformer, who appeals to facts which are verifiable by all, becomes a dangerous nuisance. The supporters of fossilized and reactionary institutions, the interested henchmen of policies and procedures *mises en cause*, the persons who think no good can ever come of a woman's interference in matters of state, and those who do not like to be troubled to think at all, looked upon Miss Kingsley as a dangerous nuisance. It is so

annoying to be disturbed in the self-complacency which deems that everything is for the best in the best of all possible worlds. Miss Kingsley rudely dispelled the day-dreams of those who pin their faith to the sapiency of the permanent official.

A proportion of the criticism, leveled at Miss Kingsley was, of course, legitimate, whether well founded or not, and no one welcomed fair criticism more than she did. Indeed, she never complained of any criticism by whatsoever motives dictated. On the other hand, much of it was either spiteful or ignorant, sometimes both ignorant and spiteful. It emanated from people who were interested in opposing the ideas she inculcated or who did not know her, and were as incapable of comprehending her patriotism as they were unfitted to form a correct judgment of her work; but the effects of her work will still be felt when those who criticised it have long been relegated to the obscurity from which they temporarily emerged.

Miss Kingsley was accused of harboring prejudice against the missionaries. The criticism was hardly justifiable. As a class, Miss Kingsley harbored no ill-will against them; but she had seen enough of missionary work in West Africa to be aware that, although much of it was admirable, much again was the reverse. For the true-hearted missionary, the man who had embarked on a missionary career from pure conviction, and who sought neither personal advantage or notoriety, she had every respect; but for the missionary who boomed himself in the press, mixed himself up in native politics, and whose actions directly or indirectly led to disturbances, she had the profoundest contempt and dislike.

If Miss Kingsley had ill-natured critics, she had a host of admirers and friends. Her books were extremely popular with the public, and among books of travel they hold a high place. Written with a racy *verve*, a picturesqueness of expression, and a brightness of humor not free from a certain tinge of Americanism, they attracted a class of readers not usually given to the perusal of records of tropical exploration. The most abstruse chapter was enlivened with flashes of wit, and it is safe to say that in the two bulky volumes she has left to posterity—in which the best of her work was incorporated—there is not a single dry page. Others more qualified than myself can speak of her scientific attainments in the domain of natural history and folk-lore. That they were remarkable is not to be denied.

It is on the personal aspect of the late Miss Kingsley's character that I fain would return once more, before bringing this short record to an end. Few women, I believe, have inspired all sorts and conditions of men with so intense a respect, with so wondering an admiration. She was so unassuming, so unaffected, such a womanly woman in every sense of the word, that it appeared almost incredible she could have affronted the perils and the dangers which she made so light of. Eminent politicians and administrators, distinguished men of letters, world-renowned scientists, commercial magnates, were regular visitors at her modest residence, and one and all drew from her inexhaustible stores of knowledge. The least of those to whom she extended the privilege of her friendship were always welcome, and never failed to leave her presence without feeling that her words of sympathy and encouragement were a fresh incentive to push onward and upward along the steep path of life. The truest, kindest, staunchest friend that ever breathed—such was Mary Kingsley, and we who knew her, and have lost her, know also that something has gone out of our lives which can never be replaced.—"*West Africa.*"

NEW EDUCATIONAL ACT IN LIBERIA.

We note with gratification the evidence of increasing interest in education and the commendable effort to improve the public schools of Liberia shown by the following legislation, approved by the President January 26, 1900:

"*Resolved by the Senate and House of Representatives of the Republic of Liberia in legislature assembled:*

"SECTION 1. That the President be, and he is hereby, directed to appoint, immediately after the passage of this resolution, an officer to be styled general superintendent of public instruction and common schools. Said officer shall superintend the operation of public and private schools and see that the school laws are enforced. He shall issue to the commissioners of education circular letters of instruction and suggestions; he shall collect information concerning the condition and operations of common schools in the several counties and districts and digest and report the same, with suggestions and recommendations, annually to

the legislature; he shall visit all the schools in each of the counties at least twice a year, and he shall require all the school commissioners to visit the schools in each county at least once a quarter and report their visitation in their quarterly reports.

"SEC. 2. It is further resolved that the commissioners of education shall make their quarterly reports to the said superintendent and shall be subject to his instructions and directions. The superintendent of education shall prepare and send in with his report all bills relative to the educational interests of the country, the passage of which he may recommend. His salary shall be seven hundred dollars yearly, with traveling expenses."

ITEMS.

COAL-MINING COMPANY IN LIBERIA.—The consul general at Monrovia, Mr. Smith, reports under date of October 15, 1900, the organization of a prospecting company for the purpose of coal-mining in the vicinity of Grand Cape Mount.—*U. S. Consular Report, February, 1901.*

RESOLUTION adopted by the Pennsylvania Colonization Society on the occasion of the death of their president, Mr. Robert B. Davidson:

"Whereas, in the wise providence of almighty God, Mr. R. B. Davidson, our beloved president for over ten years, has been called to the rest of the saints of God, the Pennsylvania Colonization Society has suffered a great and sore loss.

"By his large-hearted sympathy and loyal devotion to the work of colonization and the cause of the Negro in general, he won the love and admiration of all with whom he came in contact. We, his fellow-members, shall especially miss him as our friend and adviser, as by his strong and patient character he always set before us the best type of a Christian gentleman.

"We desire, therefore, to place on record our love and esteem for the life, character, and work of Mr. Robert B. Davidson. We thank God for his noble example and for the influence exerted by him in his time and generation."

THE BOER ARMY.—While our Colonial soldiers gain in their strong individuality and in their incomparable horsemanship, our Imperial regular soldiers gain in that cohesion and discipline which compels steadiness and valor in those critical junctures which so often and so

suddenly occur in war. I cannot accept the principle that our Australian, Canadian, and New Zealand comrades are one whit better soldiers than those produced by the mother country. In no country in the world will you find troops superior to those whom it was my privilege to lead in South Africa. With reference to the recent campaign, there is current in certain quarters a totally erroneous idea as regards the Boer army. It has been assumed that it was unorganized and untrained. I venture to say that the national army of the Boers—a veritable nation in arms—with which Her Majesty's British army have had to contend, was the finest military machine which any nation in modern times has had to encounter. The complete organization and thorough training of the Boers as a military force has been a complete revelation to us soldiers. The Boers have learned their business in the face of the enemy during the last two hundred years. Their existence in South Africa has been one continued struggle for life. The finest training which soldiers could desire has been that which has fallen to their lot; their history in South Africa has been one continuous record of war with savage men, and of struggles with nature. There is no training we can give to Colonial or Imperial troops—military knowledge and experience—equal to that which circumstances, so to speak, have bestowed on the Boers. Their organization for purposes of war under South African conditions is the most complete perhaps that any nation has ever originated. They have had the advantage of the expert assistance of some of the best and most capable soldiers in Europe. Their equipment also was of the most modern kind, and was provided regardless of cost.—*Major-General E. P. Hutton in "Journal of the Royal Colonial Institute."*

The Race Problem Moving Toward its Solution—By Hon. John Temple Graves.—The race problem is rapidly moving toward its logical and natural solution.

The riot in New York, the riots in New Orleans, the attempt to lynch a Negro in Chicago for snatching a pocketbook, the recent election in North Carolina, the mobs in Liberty and Decatur, and the muttering boycotts in Augusta and Montgomery—all these are but multiplied and unmistakable symptoms of the incurable disease which I have clearly recognized and faithfully reported for these ten years past.

They demonstrate logically and conclusively the existence of a race prejudice—deep, undiminishing, and ineradicable.

They demonstrate that this prejudice is as vital and evident in New York and Illinois as it is in New Orleans or Palmetto.

They make plain the fact that it pulses as fiercely in the veins of the Negro as it runs riot in the wrist of the white man.

The New York riot is doubtless a staggering surprise to the fanatical philanthropists of Philadelphia and New England as the Chicago case must be to the pious bigot of the *Tribune*.

But they should not be. They are neither singular nor new. It is not five years since another town in New York State rose in its wrath and prejudice and expelled every Negro from its corporate limits. It is not three years since the Negroes who went to labor in the mines of Illinois were murdered with impunity for their presumption.

There is no sectional line in the prejudice of race. It has no geographical boundary.

Pana, New York, and Chicago! These three will open the eyes and flood the understanding of the North.

Within the year two national conferences have been held in Montgomery to diagnose and heal the vexed and tremendous problem of the races.

But before the echoes of discussion have died upon the air the red and angry eruption upon a dozen places on the civic body mocks the wiseacres who press their patent nostrums as a remedy for this incurable malady. Once more I appeal from physics to surgery, from the nostrum to the knife, from temporizing expedient to finality and separation.

Where is the healing in "industrial education" for the prejudice that meets competent labor at Pana with the murderous argument of a Winchester?

Where, in the "repeal of the fifteenth amendment," is to be found a balm for the rancor which makes a shamble of the most fashionable thoroughfares of the nation's metropolis?

Where in philanthropy is there an alterative for the bile and venom of New Orleans and Palmetto?

What a race of mental cowards we are! How we fear to see and face the truth!

Develop a theory on this question and it falls miserably in the first emergency. Press a solution and it withers in application. Advocate an expedient, and the first riot presents an object-lesson that laughs it to scorn.

There is not one single remedial solution of the Negro problem offered by the wisdom or philanthropy of the generation that will bear the test of either logic or experiment.

Try them all—industrial education, limited franchise, agricultural concentration, time and philanthropy—the revolving wheel of fact and circumstances proves each one in time to be an "iridescent dream."

The inevitableness of separation is proved by the *reductio ad absurdum* of Euclid. Every other proposed solution can be reduced to an absurdity.

And the surgical idea is growing. Within the decade I confidently expect to see the idea dominate both races and the republic. Public opinion is steadily advancing toward it. It has already reached the realization and confession of an inherent, ineradicable, and universal race prejudice.

To concede this much is to concede the major and minor premises of the proposition.

The conclusion may be slow and obstinate, but it is inevitable.

The races cannot abide together.—*Atlanta Journal.*

THE LOGICAL SOLUTION OF THE RACE PROBLEM IN THE UNITED STATES.—The Hon. John Temple Graves, in his article in the *Atlanta Journal*, which we reproduce in our columns, makes a remarkably accurate analysis and presentment of the race problem in the United States. The article is an indication that the people of the United States, both white and black, are awakening to a realization and recognition of the pertinent and patent fact that race prejudice is a phenomenon natural and inevitable so long as the conditions inducing it obtain. Where two distinct races are brought into permanent contact with each other in sufficient numbers and on equal terms so as to produce competitive rivalry, the result is sure to be the engendering of deep racial prejudice. The Negro in the United States, under a condition of slavery, was placed in the category of a chattel and did not count as an element or factor in the communistic life of the nation. Since he was freed, however, this has been changed, and he has been given the status of a citizen and invested with the rights and privileges appertaining to such citizenship. The status thus accorded the Negro placed him at once into political rivalry with his white brother citizen, while it opened the door to his coming into competitive conflict with him in the arena of industrial pursuit. The conditions were necessarily intensified, owing to the former slave condition of the Negro, and this has tended to acerbate the sentiment of prejudice, which grows with the growing power of the Negro as a competitive factor in the activities of life.

This growth is manifest in the scope given to outrages upon the Negro which before were mainly confined to the Southern section of the country, in which the Negro was mostly located, and the fact that the sentiment of prejudice has reached such a pitch as to "make a shamble of the most fashionable thoroughfares of the nation's metropolis" testifies to the degree in which it has developed and the strong hold it has acquired upon the people. It is impossible under the circumstances to expect any abatement of this racial prejudice, and, as Mr. Graves forcibly points out, industrial education, the restriction of the franchise, and philanthropy will all prove of no avail against a prejudice deep, growing, and implacable. The "murderous argument of a Winchester" employed against competent labor at Pana proves conclusively that the equipment of the Negro for the duties and activities of life acts as no palliative, but instead intensifies this racial prejudice, and necessarily so because it enhances his position as a rival to the white man—a rivalry at once distasteful and intolerable and which the latter will not brook unless compelled by necessity to do so. Where such necessity does not exist the American white

regards the industrial rivalry of the Negro as impudence on his part and deals with it in the summary way of murdering him, as was done in the case of the Negroes who went to work in the mines of Illinois. Obviously, the situation is an uncompromising one, and the only remedy is separation. This is the only tangible expedient which offers an effectual solution of the problem, and in the interest of both races it is indispensable that the fact should be realized and faced. As Mr. Graves points out, other expedients are wholly abortive, and, what is more, they only tend to accentuate a sentiment which other circumstances are conspiring to deepen daily.

While this racial prejudice has always existed with the whites of the North, it never before manifested itself in such an acute form, and this manifestation of the sentiment in places such as New York, Illinois, and Ohio, where the tendency and enthusiasm to lynch a Negro is as rampant now as it is in the most anti-Negro State in the South, is a presage of what the future will be. The tendency and stage of development already reached shows that in course of time this sentiment of racial prejudice will become so strong as to completely envelop, govern, and guide the mind of the people as a nation. When this climax has been reached, the hostility against the blacks which now animates a few thousand whites will become general and dominate the whole white population, while equally the Negro will become infused with a spirit of enmity and resentment. The outcome of this state of things will be bloodshed and extermination for the Negro and dire calamity for the whites and the American nation. The interests of humanity, as also the interests of the American Republic, demand, therefore, that such a catastrophe should be averted, and in degree as public opinion in the United States advances toward and embraces the idea of separation as the only effectual solution of the race problem, in like degree will the inevitable result, up to which circumstances are leading, be postponed or averted. Mr. Graves, who evidently is an observant man, tells us that American public opinion is steadily advancing toward this idea. If so, it spells hope for all concerned; and when, as he expects, the idea "shall dominate both races and the Republic" the race problem in the United States will practically have been solved.

With the potent facts of the case made so apparent, it is surprising to find such an important white newspaper as the Chicago *Times-Democrat* assailing the agencies engaged in working out the true solution of the problem. In attacking the societies which make it a business to assist the Negro to get back to Africa, the *Times-Democrat* evinces either a deplorable lack of intelligence and insight, or is animated by the hope of Negro slavery being reëstablished in the country. With the Negro's position being rendered daily more and more intolerable, it is difficult to see any other intention in regard to him if he is to stay in America, but that he should again become a slave; and this is the only intelligible construction which the suggestion will bear. In this connection it is sat-

isfactory to find that the Negro newspapers of the United States are modifying their opinion, and coming to a more reasonable view of the situation. It is impossible for the two races to live in agreement, and with irresistible testimony of facts before him, the Negro would not only be sadly wanting in common sense, but would be culpable to a degree if he shut his eyes to facts, made so plain, and permitted himself to drift under the shadow of some delusive idea into the impending vortex of strife which will extinguish him. This is not the destiny of the Negro in America and it will not overtake him. His destiny is the salvation of Africa, and the exigencies of the stress which surround his life in America will but serve to quicken and develop his intelligence to the point of adequacy for the fulfillment of the important duty of saving his country. —*The Lagos Weekly Record.*

The Decay of the Children.—Two striking articles have appeared on this subject in the columns of the *Sierra Leone Weekly News* (September 22 and 29).

The question is a most important one, and should claim more than a passing notice from native lovers of their country and race; and it is evident that the time has come for a careful consideration of what is a serious problem, and for a full and free ventilation of it, not only by the press but everywhere among the people.

The thoughtful article of our contemporary, in its issue for September 22, deals in a fearless and candid manner with the subject. The melancholy picture he draws, evidently with reluctant hand, is applicable to the Christian native population in all the settlements in West Africa under foreign rule, including Gambia, Sierra Leone, Liberia, the Gold Coast Colony, Lagos, Corisco, Old Calabar, Gaboon, etc. Everywhere the degeneracy and decay of the youth is giving great concern to those who think. In the issue of September 29 our contemporary has given several reasons for this decay, all cogent and to the point; but it appears to us that the main reason is omitted, namely, *the interference with the institutions of the natives by European philanthropic and political agents.* The decay is not observable to anything like the same extent among natives who have adhered to the traditional customs of the country in their domestic relations. Among them parents have the satisfaction of seeing their children born healthy and grow up to succeed them. A great outcry is made against the drink traffic. The evils of this traffic cannot be easily exaggerated, but they are nothing comparable to the evils resulting from the interference with the marriage customs of the country. There are physiological reasons for the degeneracy of so-called Christian children which our foreign teachers do not study. If rum has killed its hundreds, the abolition of the marriage laws of the country has destroyed its thousands. Climatic and racial conditions ought to teach all concerned that the laws affecting the growth of population in Europe

cannot be applied in their entirety to tropical Africa without serious dislocations which are everywhere being witnessed.

In all tropical or semi-tropical countries where the laws of Europe have been applied without modification to the domestic relations of the people the same decay is observable. An able article in the June number of the *North American Review* calls attention to the disastrous consequences which have attended the civilization (?) of the natives in the Sandwich Islands and other tropical countries. Whereas in 1819, when the missionaries first arrived in those islands the population numbered three hundred thousand, now it has been reduced to thirty thousand.

The British consul at Honolulu, in his official report for 1899, says:

"In 1898 the total population of the Hawaiian Islands was estimated at 117,280. There are 51 sugar plantations in all, employing 40,500 laborers, of whom 30,000 are Japanese, 6,000 Chinese, 2,150 Portuguese. The *natives* are 30,000, all told."

Thus it will appear that 870,000 of the original inhabitants of the country have disappeared under the civilizing and christianizing process. The country is held by foreigners. The same complaint comes from the Fiji Islands, from New Zealand, Australia, &c. From New Zealand intelligence also reaches us that many of the educated natives are returning to the customs of their fathers as a means of preserving their race from extinction.

In other places where the precaution cannot or will not be taken, the procession of Christian natives to the grave is long and continuous; but Nature, whose conservative force is irresistible, does not suffer things to be mismanaged too long. All evils have in themselves the seeds of their own destruction. If what our contemporary says is true—and that it is true experience everywhere testifies—where are the men to come from in the course of time to keep up the system which has led to this decay? The Christian natives have no successors. The natives who are now leading in the British colonies in church and state, in the schools and in commerce, are the men whose fathers were not brought up under the philanthropic system whose foreign introducers and upholders, without insight or courtesy, are fond of denouncing and ridiculing the indigenous system which gave them the men of whom they are now so proud. Strange that they cannot see that the alien regulations they have introduced are not furnishing successors to the men now on the stage! We have no rational grounds for concluding that from the present system will ever come future bishops or clergy to keep it up. Very few of its creatures now care about it. Our contemporary (September 22) says:

"The young men of today are weak, puny, and devoid of moral and physical stamina."

Is it from these that we may hope to raise up future leaders and upholders of the Christian church? And their children will be "weaker" and more "puny" and more "devoid of moral and physical stamina" than they. So, not having any men of moral or physical stamina to perpetuate it, the system will die out of itself.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This is not only a common-sense standard, but a divine standard of judgment. Why continue lamenting the fruit and continue fostering the tree? Whatever is true will last; whatever is not true will not last. "Error," the poet tells us, "dies amid its worshippers," but "Truth," though "crushed to earth, will rise again." This subject is one for serious consideration, because the life of the people depends upon a wise dealing with it.

We cannot do better in closing this article than to quote the words of Miss Kingsley, written to the *New Africa*, a paper published in Liberia (August, 1900)—written when that great defender of African rights and preservation was on her way to South Africa to perform her final labors of love—written, then, from the verge of the grave. Let us give heed to these words almost from the spirit-land. She says:

"I know that there is a general opinion among the leading men of both races that Christianity will give the one possible solution to the whole problem. I fail to be able to believe this. I fail to believe Christianity will bring peace between the two races, for the simple reason that though it may be possible to convert Africans en masse into practical Christians, it is quite impossible to convert Europeans en masse to it. * * * I have had to stand up alone these two years and fight for African freedom and *institutions*, while Africans equally well and better educated in English culture have been talking about religious matters to a pack of people who do *not care* about religion at all."—*The Lagos Weekly Record.*

Bad Negroes at the North.—Yes, there are many worthless and bad Negroes in the Northern States. Some are the descendants of those who escaped from slavery. Others were set free and settled here. Many have drifted to the North from the South since the war. The percentage of the criminal class among them is, in some localities, startling. The large number who do not work regularly and who loaf about the streets and saloons, and consequently take on bad ways, is often pointed out to us. These facts discourage many as to the future of the race. They are given as a reason by others for their lack of interest in our cause and for their failure to contribute to the collection for our Society. What is the answer to all this? In criminal statistics percentages are deceiving. If there are ten Negroes in a town and four are arrested for theft or drunkenness, that shows forty per cent. of the Negroes there are criminals.

Again, while Negroes have been given excellent school facilities at the North, their moral and religious instruction has been neglected. They have come out of slavery with low ideals of virtue, with no standard of parental obligation, and depraved ideas of home life. The schools are secular. They teach the children to be smart. How many missionaries and Christian teachers have gone out among their homes to teach them to be good and pure? In some localities they have not been welcomed

to the white churches. Their small numbers and their poverty have, in many places, prevented them from maintaining churches of their own. The fact is, the Negroes of the North furnish a fruitful field for missionary effort.

Again, the trades are largely closed to them. Lack of employment often encourages loafing and leads to evil ways, and then they come from an atmosphere of restraint and repression in the South. They are intoxicated by the air of real freedom that they here enjoy. Sad to say, they have to learn, often by sad experience, that liberty is not freedom to do what a man likes, but rather freedom to do as a man *ought*. Let us teach them and help them into the higher life. The low moral condition of the Northern Negro should be an incentive to give and work for his redemption. His degradation is a menace to our civilization, for he is here to stay, and where there are ten millions mostly in the South today, there will be tomorrow twenty millions largely scattered over the entire country. It is not a Negro problem that confronts us. Recent riots emphasize the fact that it is the problem of diverse and degraded races. At bottom it is the human problem. A Christian education that gives to men the life and spirit of the Lord Jesus is the only solution of the problem. For this our Society stands.—*The Christian Educator.*

That Cotton Mill Failure.—It has been announced in many newspapers of the country that the Vesta cotton mill of Charleston, S. C., after a fair trial of colored labor has decided that it is too unreliable to operate such an establishment. The managers, it is said, declare that the Negro is too *trifling* and *lazy* and will not stick to the work. It is extremely painful to learn of this failure for the reasons given, and we are confident it would have been better for the reputation of the race had the experiment never been made. While we do not attach much importance to the charge that the Negro is "too lazy" to work, we know it to be a fact that many of our people will desert a post of duty to attend a picnic or go on an excursion. We wish most heartily that it was not so, but it is. The remedy must come through the channels of increased intelligence and thoughtfulness. There is, however, some comfort in the fact that this is not the first time that same mill has failed, and that when it failed before it was working white labor. Those who are now charging its failure to the Negro laborer seem to lose sight of that fact. Yet if the Negro be responsible for the second failure, we should like to know who is responsible for the first. Nevertheless we hope the lesson to be learned from the incident may be of service to the race.—*Southwestern Christian Advocate.*

Prosperity in Liberia.—After twenty-five years of bankruptcy Liberia is now rehabilitated, the interest on her public debt being paid. In 1871 Liberia floated a loan of $500,000, chiefly in England, but three years

later the little Republic failed to meet the interest, and this condition of affairs has prevailed ever since, until now Liberia's fiscal agents in London have announced that the Government is once more able to meet its obligations. This step was made feasible by a new source of revenue derived from rubber, and the interest which the bondholders despaired of getting is now being paid from the royalties turned in to the Government of the Republic by the Liberian Rubber Syndicate, an essentially English concern. It is learned that the arrears of interest are practically swept away, as the bondholders agree to accept the comparative small sum of $75,000 in settlement of the full amount of the arrears, though this appropriation will not be applied until the extinction of the debt. In the meanwhile the current interest has been reduced from 7 to 3 per cent., rising ½ per cent. every three years until it reaches 5 per cent., which rate will be maintained until the extinction of the loan. The development of the rubber industry in Liberia has attracted considerable attention, which has not confined itself to the commercial aspect, for it is understood there is likely to be in the near future diplomatic activity in relation to the status of Liberia. The encroachments of the French upon its territory have caused no little disquietude at the foreign office, while it is the general belief that the United States would gladly secure a coaling station on the Liberian coast. In these and other respects the renewed prosperity has brought the territory to the notice of the European Powers, and though the press here has failed to observe this particular sign of the times, it can be said authoritatively that the future status of Liberia was recently deliberated upon by several cabinets. Having thus become the object of unsolicited attention, it is quite probable that the American Negroes who still retain the reins of government in this slice of the West Coast of Africa may soon be threatened with the possibility of exercising their privileges under the tutelage of one of the great powers, though in such an arrangement the United States, by virtue of the original settlement, would doubtless have some share.—*Boston Evening Transcript.*

Do Negroes Favor Colonization?—We feel that we voice the sentiments of the great majority when we say that at this time any scheme looking forward toward colonization will meet with but small favor in the eyes of the American Negroes. There are a few extremists like Bishop Turner who dream of a great Negro republic or empire of the future. However, the dream is held vain and visionary. These men, the apostles of ultra freedom, feel that the Negroes cannot appreciate their relation to the world, or else they would strive for that status wherein the greatest freedom is vouchsafed every man and where color is no bar. These men feel that the American Negro is too content to walk in the lower strata of America's general society. They preach an absolute mutuality of races, regardless of anything—a consummation devoutly to be wished.

But what Bishop Turner and others contend for is not such as surpasseth the Negroes' understanding. They are nearer either race than Bishop Turner. Their ears are to the ground. They are not so imbecile as some would have it. They would have enlarged liberties, increased opportunities, and respect. They would welcome the dissipation of racial class distinction if such could be obtained without sacrificing other requisites quite as essential to the prosperity of nations. They know as well as Bishop Turner that the ideal in social, civil, or political life has not been reached in America, nor ever will be reached. But to what haven will they fly? What remedy is suggested?

It stands to reason that if colonization is the open sesame it would be very foolish not to carry out a program of colonization. And now to the point. It is not to be understood that thirty or forty years of redemption from slavery and semi-barbarism will produce a people tractable and docile enough for a government that is expected to take immediate rank among the nations. There may be the leaders who are qualified, but the followers are in no condition to follow. The tendencies of this kind are noteworthy, and while there are small communities of blacks in America who, to all intents and purposes, govern themselves, yet it is of that crude, tolerated kind that is more provocative of mirth than admiration.

The Negroes expect an Anglo-Saxon civilization; being accustomed to it, they will accept nothing short of it. If they felt confident that colonization would secure this, they would, without doubt, try it. They despair of any such results. They are aware of those little racial tendencies that are tremendous faults in country-building—jealousies, bickerings, too much indolence and vice, which could not be stayed by the hand of Negroes, but who, true to hereditary influences, stand awed only by the white man's hand. These unwholesome truths may require capsules, but it is the "stuff."

There lies Liberia, that foster child of American philanthropy. What about it? It preaches eloquently. In that country there is a wider divergence between the American-descended blacks and the blacks of the bush than between the whites and blacks of America. Castes and aristocracy prevail. If there was assimilation, the greatest city in the world in point of population could bedeck the plains of Africa. But no. The bushman is not recognized, and thus that mighty country stands in its virgin barbarism. It teaches its lesson.

If the ships of Liberia were seen in the ports of the world, manned from stem to stern with Negroes, carrying the products of that land to every country, it would inspire respect. We hear of no fortunes made.

Haiti, that gem of the Antilles, favored of heaven, like Liberia—our hearts do not burn within us when we read of her geniuses, her men of letters, soldiers, or statesmen. It has given us her L'Ouverture. But why pause? Still achieving, still pursuing, even until the last day. Situated in the volcanic belt, and while no worse than her revolutionary sister re-

publics of Central America, and even South America, she is quite as volcanic as they are. It teaches a lesson.

France did much for Haiti. Her sons enjoy the best schools of that country, yet it creates no stir in the world except when it chooses to revolutionize.

Whenever the Anglo-Saxon moves he burns the bridges behind him. Not only that, he does not fail to allow the world to know where he is. This spirit is necessary, or else men will not fly from one extremity to another. The Negroes have some such notions as the above on colonization, and they are not willing to hazard their all in an undertaking managed and followed by individuals who have demonstrated so little capacity to be either leaders or followers.—*The Freeman.*

The African Timber Trade.—One of the earliest directions in which the West Coast colonies are likely to benefit by the campaign against the malarial mosquito is in the development of its timber trade. The West African forests are of vast extent and contain large supplies of nearly every species of valuable timber; but hitherto it has been almost courting death for the white man to attempt to exploit them, and therefore they are today almost virgin. In the highlands of Central Africa, though the surroundings are much healthier, nearly the same state of things prevail, while in Rhodesia there are miles upon miles of valuable timber awaiting the axe. Even in Natal the total amount of timber exported during 1899 was only ninety cubic feet. The reason for the backward state of the timber trade in Africa is perhaps not very far to seek; it is the cost of transportation which stands in the way. Taking its bulk as compared with its value, timber is one of the most expensive articles to transport that can be found. There is a solution at hand, however. In Canada advantage has been taken of the magnificent waterways, and a vast amount of money and engineering skill has been expended in improving these. As a result, the timber industry has grown to enormous extent. The same rule will apply equally to Africa. With rivers such as the Congo, the Niger, the Nile, the Zambesi, the Volta, the Shire, and many others, it only needs the attention of engineers, under government supervision, to improve these in places so as to avoid rapids and cataracts to make an easy and inexpensive mode of transporting timber to the coast. When one reflects on the practically inexhaustible forests of Central Africa, one becomes more and more convinced of the fact that here lies one of the future sources of African prosperity.—*Central African Commerce.*

The African View of European Civilization.—There are two sides to every question, and in the light of the history of the world, the African is justified in holding his own opinion in regard to the civilization of Europe and America. Experience is the best teacher, and that man or nation is wisest who is able to profit most by the experience of the past.

Notwithstanding the dictum of the late Lord Beaconsfield, who averred that a steam vessel was as natural a production as a mountain, it is universally recognized that civilization brings man to an artificial state of existence, removing him from that natural and simple mode of life under which he best thrives. The history of the world shows that the people of Hamitic descent were the first to essay the experiment of civilization, and the Pyramids and the Sphinx of Egypt remain as monuments of the attempt. The descendants of Shem, the forebears of the present Asiatic races, were the next to make the essay, evidence of which exists in innumerable ruins of cities buried deeply in the bowels of the earth. The descendants of Japheth, represented by the western nations of Europe and America, have now essayed the ordeal of civilization, which they follow up with the zest and energy characteristic of the new convert. The question may well be asked why it is, if civilization is promotive of progress, elevation, and general happiness and welfare of man, as is claimed for it, that it has not in the many essays acquired stability and permanency, but instead has proved evanescent and liable to abandonment and decay? The history of the rise and fall of nations is in reality but the history of the rise and fall of the experiment of civilization by the nations; and no matter what merits may be claimed for civilization, the fact remains that it does not possess sufficient inherent good in it to preserve it. It is a common saying that all evils carry in themselves the seed of their own destruction; and, say what you may, evidence abounds in the past, while present indications point irresistibly to the conclusion that the civilization which is the object of man's ambition and effort tends to decay and extinguishment. It is because the African knows by experience that the hurly-burly of civilized life only tends to grief and disappointment that he has abandoned it and manifests the tendency to "go Fantee" from it. The pyramids and sculptured walls of Karnac are not of the nature of beacons beckoning to the African "to retake his fame," but monuments of and a warning against the folly of endeavoring by "inventions" to improve upon God's work and God's plan. The Asiatic has profited by the same experience, and it has taught him the wholesome and abiding lesson "to let well alone," which he acts upon. A sober and unprejudiced view of the world under the present stress of an advanced system of civilization certainly tends to justify the opinion formed of it by the African and the Asiatic. The essence of civilization is force, and we see millions of men drawn away from the arts of industry and peace and armed to the teeth with the most formidable weapons of destruction, held in readiness to fall upon and slay one another. On the other hand, while the ingenuity of man has been exhausted in inventing appliances for industrial work, the result in the main has been to accumulate wealth for a few, while the stress of life is made greater for the many, intensified by the enormous burden of a war establishment the expenditure upon which increases yearly, absorbing all the benefits of mechanical appliances brought into use and constituting a veritable Sisyphean load upon a civilized system of life.

It is undoubtedly from a sense of the questionable advantages conferred by such a system of life that the African has acquired an aversion to it, and it has become so deeply rooted as to form an instinctive trait with him. Ignoring all speculations to the contrary, the African holds to the idea that that system of life is best which ensures the greatest amount of happiness for man, and it is just possible that after the western nations of Europe and America have had a full essay of the highly artificial and complex system of life evolved under so-called civilized conditions, they, too, will discover that the effort is a mistake. The fate which has overtaken all the nations which have ventured to adopt such a system of life supplies sufficient warrant for the African's disinclination toward it, and though he may be branded as heathen and "a low species of humanity," he has the satisfaction of knowing that his condition is far more congenial than it could be under civilized conditions, while he is relieved of all fear in regard to the future. Everything tends to show that civilization has the elements of destruction inherent in it, and when the world becomes truly wiser the African will be complimented rather than ridiculed for his tendency to "go Fantee."—*The Lagos Weekly Record.*

Visit to Kano, the Capital of the Hausas, West Coast of Africa.—We left the Daria, ninety miles from Kano, intending to follow the Takir road to the capital, but at the last moment we altered our plans and traveled by another great caravan route, and it was only owing to this change, which was made simply on account of an objection on the part of the carriers, that we ever got to Kano at all. News of our approach had spread throughout the whole of all the Soudan, and richly dressed couriers were continually to be seen coursing along conveying news of our movements to various kings. We afterwards heard that the greatest excitement prevailed at Kano, and that the courtiers nearest the king were urgent in their demands for bloodshed. In fact, circumstantial accounts of our massacre were carried down to Lokoja. All unconscious of the storm which was brewing, we journeyed along, but noticed that the nearer we got to Kano the more we were ignored by the chiefs of the various towns. All this while the king's couriers were galloping down the Takir road to turn us back, not knowing that we had at the last moment adopted another route. An increasing number of scattered farms warned us that we were nearing the great city. Our curiosity was roused to the highest pitch. The road became dustier, and was separated from adjoining fields by a typical English hedge. A turn in the track revealed the city, 600 miles in the heart of Africa, and known to all Hausas as the center of the world. The long-looked-for city was reached. Involuntarily we burst into hymns of praise, and I found myself singing the *Te Deum* with renewed life and vigor. Riding along sandy roads, with the scorching sun literally roasting the parched-up country, we were jaded and worn out, until we looked up to see Kano's walls reaching up to the heavens.

As in all other Hausa towns, there was nothing to be seen from without save the bare exterior of a great wall, forty feet high, its sinuous summit standing out red and clear against the deep-blue sky. The length of wall, with its round-shaped turrets, seemed almost interminable, stretching out a mile or two on each side of the city gates, round which it is at most eight feet deep. The porter at the gate did all he could to prevent our entrance, but we succeeded in reaching a shady place just inside, where we awaited the arrival of the horsemen to conduct us into the inhabited portion of the city. We rode up a steep pathway which led over the moat to the city gate, and entered a strong tower which protected the massive wooden door, well covered with strips of iron. Two huge beams of wood rested against the wall. These are nightly propped against the door to prevent an entrance into the city, for Kano's gates have neither lock nor key. From within the city we were able to observe that the walls were enormously thick at their base, but thinned off to the breadth of a foot near the top. From the inside it was easy to scale the wall, and a narrow pathway ran round some three feet from the top. Even within the walls not a house was visible. Nothing was to be seen but field upon field of cultivated land, upon which the people rely for food in the event of a protracted siege. With much ceremony we were escorted to our house, which lay two miles away. We passed the celebrated rock—the Dale Rock—supposed to contain gold, of which some fable exists that the day the white man extracts gold, that day the kingdom of Kano shall perish. The houses are splendidly made, although mud is the only material used there for building purposes and timber is exceedingly scarce. The houses line broad thoroughfares. Most of the Kano streets contain wide level pathways on each side, with a vast hollow stretching out between them, from which the mud for building those houses has been excavated. They are hollows, not steep pits, and are as often as not cultivated. No important house lacks shady trees flourishing in the court-yard, and thus the town has the appearance of a big beautiful garden, red mud standing out in striking contrast against the green foliage. The market place is enormous. There are many markets, as may well be imagined, in a city of some 100,000 inhabitants, but the great market is one of the wonders of the world. Almost anything can be bought there. Sugar 1s. per pound; cotton, cloth, leather, needles, crockery, tinware, dyes, lime, charcoal, meat, slaves, camels, horses, food of every variety, including tomatoes, wheat (which is grown near Kano); tamed gazelles and hyenas, wildcats, birds—anything and everything. The money of the country is still the cowry shells, of which the king sent us 400,000 as a present, but the Maria Theresa dollar is taken, and the great men gladly buy up any quantity of gold and silver coins, for the Hausa is an adept at working in silver and gold, and is as proud as he is skillful. Good mounted silver stirrups or bits or pieces of harness are much esteemed. Moreover, he smelts his own ore and works up his native iron in wondrous shape.

The city has gates (which are always closed at sunset) and is some twelve or fifteen miles in circumference. On the whole it lies four-square, but some of the walls are a little irregular.

With intelligent defenders it would be a difficult city to capture, for after effecting an entrance the assailants would have to storm each court-yard, and every house is guarded by an eight-foot mud wall. For two miles our procession wended its way through the city, until we reached a large, cool house. The third man in the kingdom, known as Maaje, was deputed to look after us, while his chief steward, named Son of the Fox, guided us in matters of detail. We were told that we should see the king on the next day, and so we were left alone. On the following morning we found a dozen brilliantly dressed horsemen, arrayed in the finest silks and mounted upon richly caparisoned steeds, awaiting us at the Maaje's house. A procession was formed, a courier being told off to ride alongside each of the party, and we rode out of the city and six miles further off to Faniso, where the king was living in one of his country houses. The road was full of horsemen, and we passed four men bound in pairs with chains round their necks on the way to execution. We received elaborate instructions as to what we are to do in the presence of the king. We must remove our shoes and stockings, we must not stand in his presence, and we must hold our heads on the floor for six hours. A terrific din, caused by the firing of guns, the beating of innumerable drums, and the blast of penetrating three-noted trumpets, revealed our proximity to the palace. We then had to wait over three hours in a mud hut until the king should deign to see us, but at last a messenger came to take us into the royal presence. The streets round the palace were thronged with people, and the din was incessant. Then a low murmur arose, a pathway was suddenly cut, and a magnificent warrior pranced up and drew rein at our feet. This was the Waziri, second man in the kingdom. The palace, a splendid specimen of mud architecture, was a mass of people, and the court-yards were crammed, while we stood in the judgment hall, which was thronged with well-dressed men squatting on the floor. Suddenly all the instruments of music burst forth, our umbrellas were snatched from our hands, and we were hurried into the king's audience chamber, a splendidly built room, thirty feet square. At the far end, on a rich red dais, was seated the king, wearing black rawni, which covered everything but his eyes. He is said to be about thirty years of age, and to be quite white, but he is more probably copper-colored. Round the king were seated his courtiers, attired in magnificent costumes of green, red, and other hues. We were seated on the mud floor, and behind us stood an official, probably the court jester, whose sole business seemed to be to punctuate our conversation with shouts of "zaki, zaki," meaning lion.

It is a curious fact that most of the kings in the Central Soudan have court jesters. During the audience, which lasted ten minutes, the king scarcely deigned to notice us, and occasionally he made angry gestures.

Despite every explanation, he refused to allow us to remain in his town unless we had written permission from the king of Moslems, the sultan of Sokoto. Although pressed to do so, the king refused to allow us to remain pending the receipt of this permit, telling us we could go and live anywhere, but not in Kano. So ended a very stormy ten minutes. Amid shouts of "zaki, zaki" we found our way out of the king's presence, and presently reached our little mud hut. The temperature was 95°. Three hours later the Maaje came to us. He looked very serious and said: "You are allowed three days in which to do your business; on the third day you must go or take the consequences."—*The Lagos Weekly Record.*

Liberian Mission to the United States—Washington, D. C., November, 1, 1899.—Secretary Hay has found it necessary to again apply the rule of not recognizing an American citizen as the diplomatic representative of a foreign government in the case of Charles Hall Adams, of Boston, consul general of Liberia at that point.

Liberia is desirous of establishing a mission to the United States, and Mr. Adams, in accordance with instructions, requested the State Department to inform him if he could be accorded recognition. In reply the Secretary has announced that because of his American citizenship it was impossible to receive him in a diplomatic capacity. It is presumed that Mr. Adams has notified the Liberian Government, and that if it desires to accredit a representative here it will send one of its own citizens or appoint an alien.

At the present time the representation of Liberia is confined to consular officers. Mr. Adams is the ranking officer, being of the grade of consul general.—*Boston Herald.*

The Commercial Situation.—The acute depression which characterizes every phase of local commercial life is causing the utmost misgiving everywhere and among all classes, and in every avenue of commercial activity there is to be found the prevailing and predominant symptom of dissatisfaction and uneasiness. This state of a general badness of trade was revealed in the returns of the produce exports for July, and which showed a falling off as compared with the corresponding month of the past year of over £26,000. A significant feature of this diminution of exports was that the whole of the commodities were affected without any exception. This singular fact must be taken as of serious import, as heretofore the decline of one export commodity has been counterbalanced by another showing an increase, and this alternate fluctuating movement has always been a special feature with the palm products, the export of palm kernels usually making up for any deficiency or diminution of palm oil. Last month, however, this hopeful indication was conspicuous by its absence, and the sequel of the falling off all around in the import of produce from the hinterland is the present bad state of trade. In view of the fact that

the present volume of local export trade as represented by palm oil and kernels stands as an insignificant minimum when compared with the volume of such trade in former years, the seriousness of the effect of the downward tendency becomes manifest, and this effect is all the more telling in that the rubber trade, which had come in as a sort of substitute, is also declining rapidly. The heavy rains in the month of July have no doubt conspired in some measure to bring about the present state of things. The meteorological returns for the month show that rain fell on twenty-dine days out of the thirty-one. The consequence of this was the flooding of the rivers and streams to such an extent as to interrupt traffic; but the past month of August has been comparatively dry, and has afforded opportunity for any dislocation produced to be righted.

The constant withdrawal of labor from the country for foreign parts must militate seriously against local productive enterprise, and the more remunerative value given for such labor, both in the colony and abroad, will always prove an incentive to its withdrawal from productive pursuits in the country, while equally it will retard or diminish the progress or activity of the latter. Another factor operating to the disadvantage of local trade is the high prices ruling in Europe for all articles of foreign manufacture. So much so is this the case that cotton goods, which comprise the staple import commodity, have almost become prohibitive in price, and the merchants are consequently somewhat apprehensive in placing orders for such goods. The wars in South Africa, Ashanti, and China have conduced to dislocate trade generally, and its effects are also operating sensibly upon our local trade. It is generally expected that there will be a large influx of mahogany logs from the forests facilitated by the rise of water, which will expedite the logs being floated down. A large import of mahogany will certainly contribute to an improvement of the local situation; but whatever good effects are produced they will be minimized by the unsatisfactory state of the market in Europe in respect to local mahogany. Unfortunately for the timber trade, there was a block in the shipping of logs last year, and a large numer of logs were kept moored in the salt water of the river, where they were attacked by the destructive water worm, which greatly injured many, if not most, of them. The unfavorable condition in which these logs arrived in the foreign market not only depreciated the value of the logs, but created for them an unfavorable impression, which has tended to make buyers suspicious and apprehensive in regard to Lagos logs generally, and so has materially impaired their value.

The unfortunate commercial disasters which have ensued emphasizes the seriousness of the present commercial situation—a stress which pervades every phase and avenue of commercial activity in the colony—and while every one hopes that there will soon be a change for the better, such hopes would have greater chances of being realized if the local authorities would abandon the fallacious and fatal policy of endeavoring to keep up the existing volume of revenue, harvested at the expense of

permanent detriment and injury to trade, and would readjust the fiscal system so as to afford room for trade to expand and develop. Another movement which would help to improve the situation is the development of new industries. There is no reason why the production and export of piassava should not be made a large and profitable industry in this colony, as well as elsewhere on the coast, and when the merchants realize the importance of augmenting the trade in this way, and set to work seriously to develop this and the other fiber industries offered abundantly in the country, then, and not till then, will the expected favorable change take place in the commercial situation.—*The Lagos Weekly Record.*

The Importance of Forethought and a Progressive Policy in Dealing with the Internal Affairs of the Younger Dependencies of the British Empire.—For more than twenty-five years I have carefully watched the various stages through which the Imperial idea has passed—from the time when so-called practical men insisted that a future British Empire was a beautiful but a visionary idea, a mere dream, a castle in the air—till the last year of the nineteenth century, which has proved to the world that this castle stands on solid, immovable foundations. In this short period we have passed from the time when our two great political leaders—men of unsurpassed intellect but of diametrically opposite views—agreed only where the arrest of the natural expansion of Greater Britain was concerned, to the day when it would be impossible to form a government without a strong Imperial predominance. The individual who once makes up his mind to build a house can do so if he possesses the means. We have the best material with which to construct an empire, and we have made up our minds to do so; but we want more—we want a stable empire.

It is an accepted axiom on the continent—and is not infrequently asserted at home—that because the great empires of the past remain only in the annals of history, the British Empire must follow in their wake. She may fall, but she will not do so merely because others have fallen before her. The old empires broke up because their heart was not strong enough to control their limbs. They were too big. Their right hand knew not what their left hand did. A successful general could surprise the capital and proclaim himself emperor. It is a question whether Roman manhood, even in her brightest days, was ever superior or even equal to the Goths; but they had system, organization, and discipline. When the Goths learned the art of war, Rome fell. We live under altered conditions. Telegraphy and steam have neutralized the effect of distance. Melbourne is nearer Westminster today than Edinburgh was a century ago. We know today what happened in South Africa yesterday; while free personal intercourse compels Britons in all parts of the world to grow together rather than apart. A foreign officer reminded me once that civilization always travels westward. "Go west," I answered,

"you will find Canada, Australia, India, and South Africa to support your theory, and if it travels round the world a second time it need not leave the British Empire." If, then, the Empire is to die, it will not be through overgrowth, nor yet because there is a superior race waiting to swallow us up. I will not say we have no equals, but we own no superiors. Humanly speaking, a loss of manhood or a series of acts of misgovernment alone can kill us, and as long as our youth are trained on manly lines, and liberality remains the watchword of the constitution, we need fear no decadence. But we must keep our lead. It becomes therefore a matter of supreme importance that the Empire should be consolidated without undue delay, and that its dormant resources should be speedily developed. To obtain both these objects the opening of rapid, effective, and cheap communications is a first and all-important step. We have only to look back half a century to form a conception of what may be expected fifty years hence. Do not forget that it pays to import grain from the Western States of America today. Why should not similar conditions apply to only equally remote districts of Africa at some future date?—*Major A. St. Hill Gibbons in the "Journal of the Royal Colonial Institute."*

Death of Miss Kingsley.—Last week we only had time to chronicle the untimely death of this esteemed lady, in whom West Africa and the Negro race generally have lost a most trusted friend, and one who was full of plans and schemes, based on personal knowledge of the country and people, for their political, social, and commercial advancement. Her death, which took place in South Africa, whither she had proceeded on her own account to nurse the sick and wounded in connection with the great war waging there between England and the Boers, showed how high-souled she was and how resolved she was to spend her life for the good of others, wherever she recognized there was a distinct call. Her work, whatever shape or form it took—whether that of an intrepid adventurer into regions in West Africa into which no white man had before penetrated, or whether to South Africa to administer to the comforts of those who have been stricken down by sickness and wounds received in the service of their country—was all the more enhanced by the consideration that it was either undertaken from the pleasure and instruction to be derived or for the good which would result therefrom to others. In either case the motive by which she was actuated was most unselfish and one in every way befitting her, who has been described as "most unpretentious and unassuming." So entirely oblivious of self was she and so elevated was her mind above all mundane distinctions and honors that, "in accordance with her special request, her remains were taken out to sea and buried," and, like all graves at sea, without stake or tomb. But it is impossible for England to forget her. The *Times* and all other English papers of note have paid a deserved tribute to her memory, and a monument of her womanly virtues and accomplishments may yet

be erected in some conspicuous part of the country, if not in Westminster Abbey. Besides, she will live in the affection of all who knew her and in her great work, *Travels in West Africa*, which has been favorably reviewed, the value of which will become more and more apparent as her suggestions about the government of British possessions in West Africa are adopted and her suggestions as to the conduct of trade by the Liverpool merchants followed, who showed their appreciation of her services by a sympathetic resolution which was forwarded to her relatives.

We first became interested in Miss Kingsley when she entered the columns of the *Times* and *Spectator*, toward the close of 1895, to champion the cause of the Negro. She had not long returned from her travels, and her great work, entitled "Travels in West Africa," was yet in the hands of her publishers. Governor Hodgson, who had been seven years in Africa, and was therefore acquainted with the character of the African, ably supported her views on "The Negro Future," observing that "he is far from being the hopeless person so many people consider him to be." Miss Kingsley was not one of those who saw nothing good in the Negro, even in his most degraded state and condition. She easily distinguished his virtues from his vices, and, considering his environments and want of culture, she seemed to have seen more in him that is deserving of praise than censure. She treated him with every consideration, quite the reverse of what is usually meted out to him by those who would rule him out of the great human family—an example to all her countrymen and other Europeans in their dealings with the Negro in his civilized, semi-civilized, and barbarous state, some of whom are wont to speak of him as if possessed of no good trait, his vices being always magnified and exaggerated, while his virtues are minimized, if not denied existence, as if they themselves are perfection itself.

We were pleased to learn that Miss Kingsley had just written under date March 25, 1900, offering to publish at her own expense two important works written by Profesior Abayomi Cole, viz., (1) "Native African Physicians and Their Materia Medica," and (2) "The Religion of Superstition," besides the second edition of "The Revelation of African Secret Orders," published by him fourteen years ago. She had even directed that the manuscripts should be sent to her publishers, with whom she was making arrangements for their publication, one of her last philanthropic acts. Her opinion of Professor Cole's work, "African Secret Orders," is very favorable, respecting which she wrote: "I should be very glad to pay the cost of the publication of this also, for the information is most valuable, and doubtless this is so because of the exceptional opportunities you have of knowing things and your knowledge of native languages." We should be sorry if her untimely death should in anywise delay the publication of these works.

The *Journal of Commerce*, representing the interests of the Liverpool Chamber of Commerce, in an able editorial on her death, says: "By it the natives of West Africa lose one of the best friends and most energetic champions they have ever had." The steps taken by the African mer-

chants in Liverpool above adverted to are a sufficient comment on the statement. The following from her letter to the *Spectator*, intended as "a slight remonstrance" against some caustic article of theirs on the race in 1895, may well entitle her to be spoken of as a champion of the Negro, in proof of which we culled the following from her letter to the *Spectator:*

"I do not place him below the other colored races. Only the other day I had to steer a course with a chart made of bits of plaintain-leaf of different breadths, denoting the size of the villages I was to pass through, and placed at intervals that denoted the distance between the villages. I do not say I did well with the chart, but I have done quite as badly with the best Admiralty one. In mental and moral affairs the African is by no means so strikingly inferior as he is in handicrafts; he has both a sense of justice and honor. In rhetoric he excels, and for good temper and patience he compares favorably with any set of human beings. The worst of his personal sins is sloth. This chiefly arises from his not having anything to do in a definite up-to-time way. Of course you will point out their customs; but I must say, in spite of what I have heard and seen, that I do not consider the West African cruel. In the matter of their sacrificial rites, I think one should try and understand the underlying ideas, before one thinks harshly."

In the quotation culled from her letter, the West African Negro may be said to have an *Apologia pro vita sua*. Writing on the Future of the Negro at the time, we remarked, "We have read Miss Kingsley's letter in *The Times* of December 6, 1895, wherein she relates her adventures beyond Gaboon, into regions full of perils and dangers in which she would have been prevented from penetrating by the Gaboon authorities had they been aware that she would have ventured thus far. She has evidently shown that she was not inferior in spirit and daring to many gallant men who have left their bones in the sun-burnt plains of Africa, though in her case, had she fallen a victim, the question might not improperly have been asked, *Cui bono?* If it be argued that it was in the interests of science that she had ventured so far, we would say that, while we have no objection to women taking their place side by side with men in scientific researches, we think it too adventuresome for any woman under no pressing necessity to run so great a risk as Miss K. has done." But we have since had cause to see that her object in adventuring beyond the reach of civilized influences was by far more philanthropic than scientific.

In writing about the West African Negro, she speaks and writes of what she knows and testifies of what she has seen—an authority on matters of vital importance on the Negro question. Her untimely death has been indeed a loss to the race, as its real friends are all but too few; though we are not without hopes that a perusal of her great work may enkindle similar feelings and considerations for the race and from which as from her ashes some other Phœnix may arise.—*Sierra Leone Weekly News.*

Misnomers of Negroes.—There are many Negroes in this old city of Albany with German and Dutch names who would hardly recognize their African tribal patronymics and who cannot give a straightforward, satisfactory explanation of the origin of the names they now bear. These Negroes are the descendants of that little band of Negroes who were brought to these shores in 1620. The Ekundayos, the Mensagans, the Abiamiarias, the Mololas are all good African surnames, which went out of fashion as soon as the Negro landed on these shores and were supplanted by a crop of Dutch names. Now we have in this baliwick great quantities of black and saddle-colored citizens who struggle through life with such names as Van Schaick, Van Alstyne, Van Quanback, Van Vranken, Van Stvancor, and the entire gamut of Vans from A to Z, not one of whom ever had a German or Dutch ancestor. Funny, isn't it? Those Dutch and German names have each their significance, just as Chinese names have; thus Vanderpool means from the pool or marsh; Vanzandt, name of a village in Holland, literally from the sands; Van Vranken, one from France, etc. But all these Vans are of African descent, even those who are born in Holland or Germany, and they show it in their mugs. These surnames are not African names and never were. They are Holland Dutch names of the most pronounced character and their incongruity is the more apparent when we see them hitched to a son of Ham. The early Dutch settlers of Albany and adjacent cities in this State owned many slaves in the old days and gave their names to their black servitors, which accounts for so many dusky "Vans" in this State. Fenimore Cooper's charming stories are full of interest and instruction, and none of them throw more light on the manners, customs, and habits of the early Dutch Holland settlers of Albany than Satani's toe. Here we find word pictures of the Dutch Holland patroons or constables and a lengthy account of the kinster holidays and how they were observed by master and man with dances and merrymaking and games for a week at a time.

The base of our African Holland Dutch stock took root when the Holland Dutch took parts of New York. The names were not acquired by intermarriage, but by gift of the owners of human live stock who could not twist their tongues to pronounce the outlandish (to them) African names which the black ancestors of the present crop of darky "Vans" brought with them from Africa. Above a year ago I asked one of these Vans to tell me how he got his name. He began by saying that his great parents were Manhattoe Indians; that his grandmother was a queen; that she married a Holland Dutchman of great wealth, etc., *ad nauseum*, all of which I swallowed at one gulp, though for the life of me I couldn't understand why, if his illustrious and royal great-grandparents were Indian and Dutch, they left so much kink in his hair and so much of the African in his countenance. The fact of the matter is these people are unadulterated and adulterated Negroes in all except their Holland Dutch names, though many of them religiously bel eve that they were made of

a different kind of dust from that of ordinary Negroes, who go by the common names of Smith, Jones, and Kyarter, which are also names acquired by gift. There are very few Negroes in America who can trace their ancestry in an unbroken line back for a hundred years without running up against a snag. What makes me smile is the airs these people of ours put on when they have the prefix Van or Le or La or D' before their surnames. The Count D'Artois has a number of African namesakes somewhere in this country who cannot go across the briny to establish their claim to the title because it doesn't appear to be regular.

We are most unfortunate in that we are to a great extent a strictly nameless race. African names are not fashionable among the descendants in America. Our patronymics are English, German, French, Irish, etc. I know of no Negroes whose names are suggestive of the land of our forefathers. When we speak of Daniel O'Connell or Edmund Burke we have visions of Ireland and the shamrock and the blarney stone; of Byron or Shakespeare or Cromwell, we know that they stand for the phlegmatic sons of Britain; but we have Burkes, O'Connells, Byrons, and Cromwells and O'Haras of our own who have nothing in common with England or Ireland—nothing but the names. Soon after the war of rebellion, which, for obvious reasons, is now referred to in some quarters as the war between the States and the civil war, there came to Washington from many points of the South large numbers of colored people who had De and Le prefixed to their patronymics. Virginia supplied the Daingerfields and Kyarters, of Kyartersville; Georgia, the Colberts, Colquitts, Hills, Oglethorpes, Crawfords, and De Kalbs. Maryland sent a few Bonapartes, Gormans, Carrolls, and Whytes, all whom were black or colored. Other States contributed their fair share of colored citizens to the sum of Washington's Negro population, whose family names were the family names of another entirely distinct branch of the human family. What we want in this country is some typical African surnames for people of African descent. Most of us are now using aliases, and some of us don't know who we are or where our genealogical tree is planted. Did you ever stop to think of it?—*J. E. Bruce.*

National Memorial to Miss Kingsley.—A very influential committee has been formed in London for the establishment of a permanent memorial to Miss Kingsley. This memorial will take two forms, viz., the Mary Kingsley Hospital, in connection with the Liverpool School of Tropical Medicine, and the Kingsley Society of West Africa, established to stimulate research and to collect from all sources information concerning West Africa.

There is not an African who knows anything of the outside world who would not gladly welcome such a society. Its possibilities are widespread for the good of our country and people. The chairman of the committee is the Right Hon. Sir George Goldie, and it includes such distinguished

names as Mrs. John Richard Green, Mrs. Humphrey Ward, Sir Alfred Lyall, A. L. Jones, Esq., J. P., and Major Nathan. We learn that, among Africans, Dr. E. W. Blyden, professor in Liberia College and late Liberian Minister to England, has been invited to join the committee. We shall watch with the deepest interest the progress of the work—most interesting and valuable work—which we are sure will be done by these two organizations formed in honor of that great philanthropist, Miss Mary Kingsley.—*Sierra Leone Weekly News.*

The Relation of the Negro in Exile to Africa.—The movement on foot in the United States, started under the auspices and initiative of the veteran Negro patriot, Bishop H. M. Turner, of Georgia, for getting up a monster petition by American Negroes to the United States Congress, praying that the Government of the United States shall appropriate a sum of money to aid in the expatriation of Negroes to their African home, emphasizes the root sentiment which inspires and dominates the genuine Negro in every part of the world to which he has been carried. This sentiment has from time to time found practical expression in the efforts made by the exiled Negro everywhere to reach his ancestral home. The effort in many cases has entailed the greatest sacrifices, and instances have not been wanting in which the exile has sacrificed all he possessed in the shape of worldly goods to get to Africa, while in some cases, after a life worn out with arduous toil in a foreign land, the aged Negro, of both sexes, has been content to come to Africa to die. A remarkable instance of this kind occurred in the case of the prominent and venerable Negro the late Henry Garnet, of the United States, who affirmed that his object was to come to Africa to die, and whose wish was fulfilled shortly after he reached Liberia. Many similar cases occur in the constant flow of repatriates from Brazil to Lagos, and it is characteristic of the strong home sentiment with which the latter are inspired that, now the opportunity offers, they are not content to remain in Lagos, but prefer to proceed to their respective countries in the hinterland, and a gradual movement interiorward of these repatriates is now taking place. They are enabled to do this owing to the repatriate from Brazil and the Spanish and Portuguese settlements generally not having lost his tribal identity while in exile, and so can trace his African origin, while in other respects there are indications to show that he has fared better than his compatriot who has been in servitude under the austere exactions of an Anglo-Saxon *régime.*

In his case all trace of his place of origin has been effaced, and with the object, no doubt, of making his servitude a perpetual thing, all family and tribal associations were purposely broken up and a system of segregation employed which effectually extinguished everything relating to tribal origin; and under the perplexing and obscuring halo of mixed communities, mixed languages, and a strong current of foreign influence

the exiled Negro was reduced to confounding confusion and emerged from the ordeal a tribal nondescript. But this extinction of tribal identity which has taken place in the case of the major portion of the Negro in exile results in advantage rather than disadvantage to him. In the first place it destroys the instrument which was made the lever for his enslavement, and the disappearance of tribal distinctions and prejudices implies that these will no longer be available for inducing the Negro to prey upon himself; and it is remarkable that things are taking a turn in Africa which is in harmony with this condition of sentiment created abroad. With peace prevailing everywhere, tribal distinctions are beginning to disappear and are becoming dissolved before the irresistible tide of intercourse and alliances constantly going on; and already there are to be observed in the Yoruba country indications pointing to the gradual disappearance of tribal lines, less stress being laid upon tribal connection than was the case some years ago, while there is a growing sentiment of unity and sympathy with the Yoruba people as a whole. On other parts of the coast the same change is taking place and is assisted not a little by the political changes which are being brought to bear upon the country. The question of the relation of the exiled Negro to Africa becomes, under the circumstances, one full of import for the future. There are certain prominent facts connected with the Negro race that stand as irresistible and potential omens in respect to the future of the race. Among these is the primary and significant result that whether in exile in foreign lands or in his own country and under the harshest conditions of treatment, the Negro not only survives but grows prolific to an exceptional extent. This is instanced in the case of the American Negro, who at the close of the civil war in 1865 numbered four millions, while it is estimated that the present Negro population exceeds ten millions.

In the West Indian islands and South America, the Negro population shows an equal measure of prolific power, and the great problem of the future in regard to these countries lies in the disposal of this constantly increasing and irrepressible black population. The problem, however, is working out a solution for itself, and those who can read the future behold in the growing prejudice between the whites and the blacks the beginning of the end of the history of the Negro in exile. The Negro is gradually becoming prepared for this end, and is learning in the stern school of experience the lessons intended that he should take to heart. When he has learned his lesson he will return to Africa and utilize his instruction for the benefit of himself and his people. A striking illustration of the inconsistency of the seeming consistent, is afforded in the method of instruction the Negro is receiving in his exile home. While great stress is being laid on the value of the civilization and Christianity by which he is surrounded, and every effort is put forth to enhance its value in his eyes, no account whatever is taken of the stronger instructive force which the action of the civilized Christian man in his treatment of

the Negro carries ; and so it happens that while the Negro is listening to precept, the sterner lesson of example or action is producing a deeper impression upon him. As a slave he protected his master's household and goods at a time when the master was away fighting for his (the Negro's) continued enslavement, and when defection on his part would have meant the solving of the issue of the contest. In return for this chivalrous fidelity on his part he sees the very man whom he protected under the most trying circumstances turn round and suspect and accuse him of an intention to dishonor the family he protected and hunt him down to shoot like a wild beast. Which lesson will acquire the greatest hold upon him remains to be seen, but it will not be surprising if in the main the result of his experience should be to inspire him with a distaste for everything that is being so diligently taught him, and it follows that the influence he will exert when he returns to his country depends largely upon the light in which he views the civilization and Christianity of his exile environment.—*The Lagos Weekly Record.*

Material Civilization.—"Material civilization does not alter the man. It polishes the exterior, but does not transform the heart. It furnishes the savage with new pleasures, more refined means of satisfying his natural instincts, and greater ability for escaping the penalties of the law.

"Material civilization is a great good when accompanied with moral civilization; but morals based upon true religion can alone educate the man to make a legitimate use of the means that material civilization has furnished him."

Price of Achievement.—No king or man, attempting considerable in this world, need expect to achieve it except, tacitly, on these same terms, "I will achieve it or die."—*Carlyle.*

"Through this toilsome world, alas!
Once, and only once, I pass.
If a kindness I may show,
If a good deed I may do
To any suffering fellow-man,
Let me do it while I can,
Nor delay it, for 'tis plain
I shall not pass this way again."